

the Chit by its idea of the vedya, follows the ego. By this ego gradually the creation of the time, place etc arise. All these false creations are the followers of the ego. This creation of the ego with the creations of time, place etc acquiring movement, like the particle of wind, gaining the movement of prana becomes the power of the jiva. It gets the name of jivasakti. It calls itself 'I' in the form of buddhi and stands in ignorance. In this jivasakti, the power of word, the power of knowledge, the very power of action, enlarging their forms, establish themselves. The combination of these powers at once acquire the name of mind, the seed for the tree of samkalpa favourable for remembrance and full with the five elements. This mind is called by the scholars as 'aatiyaahika' This mind with the inner power of the Brahman is called 'jnaata' the knower; this is possible with the self-luminosity of the Atman. At this stage in the Chaitanya there will be some powers; they appear to be external as well and luminous also. Thus the long creation appears strong externally also, The powers are these: the powers of the wind the movement, the touch the skin, lustre, form water, sweetness liquid smell, earth, gold, the world, the country, time. The mind forming these formless powers in it as not different from it shines just as the seed of the tree shines possessing the sprouts, leaves etc not different from itself in itself. The combination of all these powers is called 'Puryashtaka'. The indivisible pure Consciousness, the Brahman getting all the divisions is thus apparent' In the opinion of the ignorant all these are true; in the opinion of the wise all these are false. These forms are neither the forms of knowledge, the forms of the knowable nor the chetanas with the chidaabhaasa. In the middle of the vast ocean of water, the different peculiarities of water exist; thus, the puryashtaka in the Brahman appears in its real form. If the world is seen from the point of view of Pure Consciousness, it is the real form of the Atman; if it is viewed otherwise it appears

as inanimate. If the reality is known, it appears to be false like the imaginary town, false. If the world is realised as the Atman, it becomes very auspicious; otherwise, it is nothing; how can the unrealised be an object? Even if it is taken for granted that the Atman by itself, in itself appears as drisya, it must be said then that the power of the Atmatanmatra, that is created as subtle obtains the idea of bigness. As all that are created by samkalpa are false, the Atman witnesses the world that became big in itself. The senses like the eyes, the forms of tanmatras see these created things. The Atman then creating himself as Purusha, taking the form of Purusha becomes satisfied and full. Gradually, he sees the big body that took the form of the false jiva like the city of the Gandharvas and the man seen in a dream.

**Sri Vasishtha:-** 'Though the world is false like the city of the Gandharvas and the man seen in a dream the world causes grief. How to get rid of it? please tell me.

**Sri Siva:-** Vasana is the source of sorrow. If there is the world, there remains vasana. If the world is realised as false as the mirage none desires any thing; there can not be any vasana; how can the man in the dream drink the waters of the mirage? When the seer (drashta) the mind the quality of manana contemplation and the world with egoism are destroyed, only the Brahman alone remains. In the absence of vasana, vasaka and vasyata (subtle desire, the desires and the desirable) it is the state of Kevalibhava, where there are no illusions of samkalpa. Let the world be false or true; if the boy does not imagine a devil only a vacuum remains. If the world is non-existent, only the Kaivalya remains. Like the imagination of a ghost at a place where there is nothing, the vasana of the mind as the world is born. With its destruction, perfect peace reigns supreme. He is a big fool, who places his trust as true in ego, the world, in the waters of the

mirage. He is a misfit for teaching the truth. The wise teach only to the discriminate. They will never entertain the fools, who identify themselves with the body, who fall in illusion after illusion and who are idiots. Those who teach them are equal to those who give their young and beautiful daughters to the men of their dreams in marriage. (1-59)

## 42. The name of Paramatma

Sri Vasishtha - "Sir, then the jiva gets the illusion of the body, you said. In the beginning of creation, being in the sky, what state does the jiva get?

Sri Iswara:- "Vasishtha, the jiva as I said before in the Paramakasa, like the man seen in the dream looks at the body born from the Parabrahman. As the Chit is all-existent, the jiva though having a body, like the man seen in the dream performs actions. Then as he considers himself as the 'avyakta Sanatana Purusha' (the eternal and the unseen man) he is famous as 'Purusha'. That first person is called 'Sadasiva' the ever-auspicious in one kalpa and 'Vishnu' in another kalpa; the jiva that is born from his navel-lotus is called 'Pitamaha'. In some kalpas he is called otherwise. This man full of samkalpa bears body or form by samkalpa alone. This first samkalpa bears the form of the mind and all that it creates becomes capable of vyavahara. All the objects full of samkalpa are all false like the betala who is non-existent. They appear to be true to the ignorant. Thus the ego spreads in the form of the world. Thus the first Jiva becomes the drashta, seer of his creation and becomes Chidakasa the moment he realises his real form. By forgetting his reality he

himself changes as endless samsara. An expert in creations, as per the illusory changes experiences many many kalpas. In every atom, in every sky. every moment comes into existence creation. kalpas, mahakalpas, thoughts and non-thoughts occur. These creations as per the common vasanas appear as in the same forms to some; to those who realise that every thing is the Atman, the creations do not appear. Those who are immersed in these creations they appear; in Siva, the Paramakasa really they are non-existent. In him, they acquire the form of the sky. These true and false creations disappear the moment ignorance vanishes. Just as the mountain seen in a dream vanishes the moment one wakes up. These creations are not confined to any kind of time, place etc. These series of creations are the forms of sat, they have no creative power for kalpas or for a moment; in fact, they are not born; they do not perish. The Chit in the form of samkalpa creates and expands in itself the peculiar world-paraphernalia; like the town of the dream, the worlds appear and disappear. Just as the imaginary mountain does not go beyond the place, time etc, the creation also can not go beyond time, place etc. But Just as the imaginary Meru appears to have gone beyond time place etc, the world also appears to have gone beyond time, place etc. Just as time, place etc appear to be true, the world appears to be true. The first Jiva performs actions only by samkalpas. Thus, only by samkalpa the mean creature jivas also are born; thus are born the four kinds of jivas, the egg-born the sweat-born etc thus from the highest Rudra to the lowest grass are born, in a moment by samkalpa only. Some are the atom-like; some are the paramanu-like. The past creation of the jivas occurred thus; it shall be so in future as well. By the realisation of the Atman, the peculiarity of the world disappears. When all kind of differences disappear, one can stay on in the Brahman, the Peace by practice. If one falls from the Brahman even for the



two hundredth part of a minute, the samsara is born. The jnanis know that firm-ever-establishment in the Chit-stone-like sky is the Brahman. The real form of Chit is called the Brahman; if the creation is firmly established in mind, the great Chit does not shine. The Atman becomes mean by the false division of it as time, place, quarter etc; it becomes the jiva by the tanmatras. Later, it takes the forms of the gods, the demons, the trees, the creepers, the deer etc. All these and others appear as garlands of flowers in the endless eternal Atman. The true as well as the false world stands in the all-predominate creator of the world. He is neither near nor far off; he is neither down nor up; he is neither mine nor yours; he is neither the ancient nor the modern; he is neither the morning nor the evening; neither sat nor asat nor in between sat and asat. For all these false creations, the author is no other than the Pure Consciousness, the Paramatma. In him, by whose help the external affairs become fruitful, like fire in water, all the authorities are becoming ineffective; he is beyond Pramana, Prameya and Prama ta. I answered you fully. May you be happy. We bid you good-bye. Parvati, get up.

Sri Vasishtha:- After Siva spoke thus. I offered a handful of flowers to Him- He next went beyond the sky with his followers. Then. I pondered over the great words of the great Lord. In my newly purified heart that became sacred, worshipped the Atman God. Having attained absolute Peace with it I gave up the worship of the inanimate God. (1-32)

#### 43. The Description of peaceful Rest.

Lord Siva thus told me the philosophy of the world; thus I realised, Rama, I trust that you also realise the same thus.

Let the illusion of samsara in which the Jiva, who is false with false illusion sees the false world, be false or true. In the world also, the false praise is taken as true and favours are conferred on the false-praiser. Just as liquidity to water, movement to wind and vacuity in the sky are natural, the creations of the world etc are natural to the Atman. Rama, following the teaching of Lord Siva, I have been worshipping the Atman with no worry or sorrow whatsoever while engaged in the worldly affairs. The flowers of my worship of the Atman-God are the customs and actions that fall upon me on their own accord. This sort of worship of the Lord I do day in and day out. This is common to the wise as well as to the unwise; but the wise realise its true purport but never the unwise. With this view, with unattached mind, roam in the wide world of samsara; you shall have no sorrows. Ponder over this when you come across deep sorrows or the loss of money, kith and kin etc. Joy at the gain of money, relatives etc and sorrow at the loss of them both are wrong because that is the fundamental nature of samsara. All things of the world thus come and go; the jivas are thus deluded ever. The same is the case with love affairs and financial transactions. They occur unrequested undesired. The world is not yours; you are not in it; it is really nothing. Why do you grieve in vain? If you are not pleased with the idea that the world is wretched, then think of it as the Atman Yourself. When your own limbs move, do you grieve? You are the Self itself; the world is not different from you. Then where is the scope for the creation of likes and dislikes? The movement of the world is nothing other than the Chit; the world itself is Chit's form. Are not the waves the ocean? Why sorrow then? or joy? Rama, from now onwards, become one with the Chit; be in the sound sleep stage; remain in that state, the state of tureeya

Rama, get rid of the vain immersion in the peculiar and varied vicissitudes of the world; be one with the Brahman, the luminosity of the world; be in the luminous body, ever worshipping the Atman-God with broadmindedness and remain as the ocean full with the bliss absolute. Hearing this, you have now become the full-minded, highly enlightened. Ask me if you have any questions more.

Sri Rama:- "Sir, all my doubts are now cleared off. I came to know all what I should know; I am now endowed with immaculate bliss. I have no duality now; I have no mind, no creations. All my ignorance due to which I had the impurity in the Atman has now vanished. All this is your grace. The Atman is neither born, dead nor impure. All is the Brahman; every thing is its show. I have now no questions, no doubts and no desires. My mind like the Sun made more glorious by the machine of Viswakarma, the sculptor of the gods, is fully lustrous, and pure. No more exhortations, teachings, systems of the wise to the disciples. Will the Meru, the mountain of gold, desire some more gold? Shall I the most desireless desire any thing more? I have neither likes nor dislikes, in the objects of the world animate and inanimate; the illusions of likes and dislikes, sat and asat are no more; I neither desire the happiness of heaven nor reject the sorrows of the worst hell, Rourava. I am like the Mandara Mountain in the calm Atman-sea of milk with all courage. The drops of milk called the worlds scattered from the ocean of milk of samsara ceased. The Aatma-Mandara (mountain) ceased churning the ocean of milk and is in absolute rest.: A series of doubts arise only in the minds of those who think this is an object' 'this is no object'; the doubts burn them. I can not look at riches and women; only fools desire them. By your grace, I crossed over the ocean of samsara full with the waves of worries, quite inanimate due to non-realisation of Chit. I have realised the end of riches and the dangers. My mind has become heroic by crossing over

the ocean of samsara. The elephant of desires is cut asunder; this is impossible to others. My mind has no disturbances, desires of any sort; it is as firm as a rock. Soaring high over the famous pure things of the world, attaining the highest bliss, my mind shines resplendent in the highest and the most glorious state. (1-36)

#### 44. The Suggestion of the power of the chitta

Let the senses fall on their objects; if the mind is unattached to them, disassociated with them and is devoid of subjectivity, the actions can not be the causes for bondage. The pleasure of the sense-objects is momentary at the time of desire, not at all later. This is common experience. Hence only fools, never the wise desire them. Desire is the cause for momentary happiness, which ends in unhappiness. Before endless joy this momentary joy is no joy; hence leave it. When once you obtain the position of the Brahman, no vicissitudes of time will ever throw you into the mud of egoism. You are now taking rest staying on the peak of the mountain of Self-knowledge; may you never fall in the pit of egoism deep and dangerous. One whose mind is immersed in the knowledge of the Self, stays on the peak of the Meru Mountain of knowledge. He shall never fall in the deep pit of samsara. I see in you the natural qualities of equality and truth; you are above samsara and above ignorance, hence you are firmly established in the Atman. It goes without saying. Let your desire give place to desirelessness, your thought to nonthought and your mind mindlessness. In every thing you see, you get, there is the power of the Brahman, full. Ignorance leads to bondage; knowledge to liberation. So, ever realise the Self yourself by Self contemplation and exhortation. That state is beautiful as the pure sky, in which there is no desire for pleasures, no rejection of the pleasures unsought and which is called 'Avaasanatwa' absence of vasanas. Do actions with mind devoid of vasanas; be calm and

pure like the sky against odds, unite as one in the Atman jnata Jnana and jneya (the knower, the knowledge and the knowable, thus make joy and sorrow as one; there shall be no samsara then. The expansion of the mind is the birth of the world; its contraction its dissolution. By the practice of the control of breath and driving away vasana the mind may be made devoid of sense-objects. By practice and control make the life-breath dissolved; by expanding life-breath samsara is born; by its contraction it is dissolved. By the existence of ignorance actions are born; by its absence with the aid of the Guru, Sastra and vairagya the actions cease. By the dust which the wind raises, the sky appears dusty and moving. Thus, by the movement of the mind the samsara-defect came into existence. As the light of the Sun falls the colour of the wall is known; thus the world appears with the drisya and the darsana, it is by the Atman. If there is no movement the relation of drisya and darsana the samvit that makes the world shine is not born since the heart of the man in the picture does not possess any ideas. The movement of the mind creates illusions: if the mind does not move, the illusion vanishes just as the waves are born with the movement of the water; if the water does not move waves do not rise. When either the vasanas are given up by knowledge or when the life-breath is controlled, the mind becomes devoid of movement. Where from can the movement come? If the movement of samvit is controlled, the mind becomes non-mind; this is PARAMAPADA. The joy that one derives from the relationship of drisya and darsana (senses and sense objects) is a particle of Brahmananda, its extreme end is the full knowledge of the Brahman; this is attained by the extinction of the mind. Where the mind is absent, there appears the absolute unpolluted joy, the Brahmananda. This is absent in samsara, creation, just as there can not be a snow-house in the Meru Mountain. The joy that is derived by the annihilation of the mind is endless, absolute, this can not be expressed in words; it does not diminish: it is not



born and it does not cease to exist. By the exhortations of the wise, the mind becomes extinct; by illusions it exists. Like the illusion of the boy's devil, the illusion become strong. Though the mind appears to be existent it will be annihilated by the knowledge of truth; just as the copper; that is turned in to gold will not appear as copper the mind that appears to be true appears as false by the knowledge of the truth. The mind of the knower of the Self is not the mind; it is the sattwa. The mind is otherwise called differently; that mind by enlightenment becomes sattwa just as copper becomes gold by the touch-stone. By the seed of illusion it is called mind it disappears with knowledge, which dispels all illusions. The truth will never have non-existence. All the objects like the mind etc are full of vikalpas, changes or vicissitudes; so they are non-things like the horns of the hares. By Self-knowledge they disappear. This mind remains for some time as Sattwa in the state of tureeya and attains the state above tureeya later on. It is only the Brahman that shines resplendent in the form of Peculiar illusions of the great wide world; it is only the Brahman that appears in innumerable forms splendid So it is to be called all-embracing, full of all and sundry. Just as there are no palaces, rivers or lakes etc in the heart created by the mind there is nothing in the world except the Brahman. (1-34)

#### 45. Bilvopakhyana, the story of the bilva, (a kind of tree called Aegle Marmelos or wood-apple its fruit)

Rama, I will now tell you a beautiful, unheard of before wonderful story in brief for your enlightenment Please hear. There is a Bilva fruit, pure, big and wide; its circumference is many yojanas, miles. Even after a a very long time, it will not become spoiled; it has endless juice; its paste very sweet, as sweet as the nectar. Thought it is very very old it is as fresh as the

disc of the boy-moon It shines resplendent as the Meru in the middle of the worlds; it is stable like the Mandara Mountain; very strong; even the winds of the Deluge can not move it. It is impossible to measure its width in yojanas lakhs or crores. Its mother-root, the cause for the world is untraceable. All the Brahmandas are above this bilva fruit. They are like the mustard seeds scattered on a mountain. No juice of the highest taste can surpass its taste, its abundance; though it is full of juice, though it is quite ripe, it does not fall; it does not become old. Either Brahma, Vishnu, Rudra or any of the Chiranjeevis, deathless, long-lived are unable to find out its root or origin or end. It has no prop, no root, no branch; no sprout, trunk, tree or flower. The only one, of the only juice, the biggest ever, no origin, growth or change are visible. The paste of the fruit is the essence of all fruits, of great form. seedless, changeless and colourless. Like the hardest stone, it admits no hole; like the full Moon it always creates nectar, the juice of everlasting joy. It is the source of all happiness; the giver of coolness. It appears as a mountain or a lump of mud; its paste is that of the Self-fruit, the essence of all joys. This is the essence of all joys, unseen; this is the endless, the eternal; by its own power and beauty it has become the Sriphala, bilva fruit. The idea of difference exists due to the falseness or the peculiarity of Chit. The juice and Paste, the Chitful cause the peculiarity of combination by the idea of difference, the biggest as well as the smallest causes this peculiarity without leaving its true nature. As it is of times immemorial, it gets never old or young. It is ever fresh like a girl. This power is the cause of the creations 'I am a lady; I am an eunuch' etc. The cause of the ideas 'this is different' 'that is different' is ignorance. It is nothing in reality. Before the Self-Luminous Chit this is false. This is the true nature of the peculiarity of the Atman.

Then where is the scope for dualism? This power is the sky; this is the time; this is 'niyati' in the form of movement. This expands the samkalpa and creates desires, likes and dislikes, attachment and anger. This is the cause for, 'this' that, mine, his, etc creations. The Brahmandas, the above and below, beings in them are also the creations of this. Moreover, near and far, in front of, back, the past, the present and the future are its creations. This is the lotus, the place of play of the Brahmandamandala. This is the heart-lotus, with the sprouts, the secret words of Lord Vishnu; this is its bud, all these are the peculiarities of that power. This is the sky filled with the Rudraganas. This is the place of destroyers of those who are interested in creations and who are immersed in sense-pleasures at the time of deluge. This is the north the Meru the central place of the lotus of the world. It is full with the gods-black-bees, drinking the nectar of the shining Moon. This is the fine smelling bunch of flowers, the glory of heaven; they are on the old trunk of the world-tree; their source is the hell. These are the stars-filaments; they lie endless on the shore of the ocean of the Brahman; the sky is their prop-lotus. The jiva-stars going adrift in the waves of actions are falling in the whirlwinds of creations. See. This is the time-lotus of the lake of the sky; the Sun, the Moon and the planets are its filaments. This has the petals that determine the longevity, the moments and the kalpas. These are the six kinds of wicked ideas, the worst diseases in the form of old age and death; the varied ideas of the Sastras, with knowledge and ignorance artistically interwoven. These are all the peculiarities of the paste of the Bilva fruit, its powers. By its own samkalpa, the Bilva fruit has all these varieties. This is One, but not one as it appears as dual, dwaita; it is neither varied nor two. It has only oneness; it has no differences of any kind. It is the same one form, the end of all creations of dualism. It is the all-embracing producer of the Chit. This is that power. This is the Mahat Brahman. (1-36)

43- Silakosopadesa, teaching with the example of pictures carved on the Stone.

Sri Rama:- 'Revered Sir, you have taught me the power of the great Chit-Brahman in the form of the world 'You' and 'I' are the forms of the Chit paste. There are no creations or differences of dualism or oneness.

Sri Vasishtha:- 'The Meru etc are the inner substance of the Brahmanda kooshmanda; thus the world is the inner substance or the Chit-Bilva. If the world-inner-substance is destroyed, the bilva fruit<sup>t</sup> also will be destroyed. The brahman is changeable-to avoid these defects the inner substance should not be understood as the usual inner substance or paste. This world-peculiarity is like the seed of mareechi, black-pepper and its effect. The sculptor carves on the stone the lotusful lake i. e. the lotus-lake, created in the mind of the sculptor appears on the stone, this world-creation is in the Chit interior, in the state of calm sleep. To illustrate this I will tell you a peculiar, beautiful, and wonderful story, please hear. There is a big stone, smooth, lustrous, wide very hard and unbreakable. In it, there are many lotuses in rows as in the lotus-lake<sup>t</sup> fine and fully blossomed. They are innumerable, impossible to count. Their petals strike each other as they are very close. All are connected with each other. Some are blossomed; some are contracted. Some are downwards; some are upwards; some are fallen. All are joined together down. All the faces of all the lotuses are looking at each other. Some are above-rooted some are downrooted. Some have no downward connection; some have their central parts down. It appeared as though that hundreds and thousands of conches (sankhas) are there like the lotuses, contracted. Big wheels appear as lotuses fully blossomed.

Sri Rama:- 'Sir, I have seen such a stone, on which a good lotus-lake or lotus-forest is carved at the Saligramakshetra. It is exactly as you described.

Sri Vasistha:- 'You have seen such a stone as this. You know the state of the Brahman. It is the life-breath to the life-breath, the Chit-Ghana Aanand, joy. I told you of a great Stone the Brahman. In the wide stomach of it, every thing is; but nothing is. I told you of the Chit-Stone. As it is with the hardness of great joy and the only one Atman-full, it is said to be a stone. Though it is very hard allowing no gap or hole, just as the wind is in the sky, in it are the infinite worlds, by the force of illusion. In this stone are heaven, earth, wind, sky, mountains, quarters, etc. There is not even a single hole in it. In this stone alone, the thick lotus-forest-world spreads. Though the world appears as another thing, it is not so; it neither some thing else nor pure Chidatmaka; it is only illusion. Just as in the stone, the conches, lotuses etc are carved, the mind of the sculptor in the stone kept many pictures of the past, present and the future carved; it will do so in the future as well. Just as the figures carved on the stone appear to be real, these also appear to be real but never. The forms carved on the stone appear to be different, but the stone is the One. The Brahman is the One, its creations may appear to be varied and different. The lotus carved on the stone appears as different from the stone, though it is not. Thus the creation of worlds appears to be different from the Chit-stone, though they are never. In the stags of sound sleep, Sushupti i. e. before the stone is carved, the forms of the wheel, the lotus etc are in the stone itself. In the Brahman stone also the worlds are there before creation; they will be. Just as the lotus in the stone, the taste poignant in the black pepper have no birth and death; thus to the worlds in the Chit-stone have neither birth nor death. Just as in the heart of the chaste lady the form of her husband in the bilva fruit its paste lie, the endless Brahman-das also with all their vicissitudes lie in the Chit-stone-Like water-drops in water the various vicissitudes of the worlds dissolve themselves, in the Chinmatra itself. As the Chit is endless its



vicissitudes also are endless. What is known by name dissolves when the name itself dissolves. Just as the town of the Gandharvas described by a poet is only namesake, the creations of the worlds also are namesakes. The varied vikaras described by a poet dissolve themselves in the Chaitanya itself which receives them. All vikaras senseless, dissolve themselves; all the vikaras of the worlds dissolve themselves in the Chaitanya, as they have independent existence. The Brahman is endless. Therefore, usefulness, acceptance and rejection etc are all Brahman. All the vikaras remain in the Brahman; they come out of it; they dissolve themselves in it. Rama hear another example. The creation is like the mirage. The flowers and fruits follow the power of the seed; the world also follows the power of the Chit. Therefore every thing is Chitdatmaka. The power of the seed changes gradually as sprouts, stems, leaves, branches etc and becomes the cause of them. Thus, the Chit - ghanatwa changes as the three worlds and becomes the cause of them, The seed-cause, the tree leaves- flowers -effect are one and the same but suggests duality. The idea of duality is Oneness. If of the two one drops there is oneness. The world is caused by the creation of inanimity; the Chit will never be inanimate. The Chit can never be Achit, different from it. There are no two things, Chit and Achit. Oneness is in twoness. The pictures carved on the stone are different and many, but the stone is the same one. Thus, the world also though appears as different from the Brahman, is never in reality. Like a big stone full of lines and sub-lines, the Great Brahman is ONE, which is the source of the drisyas of the three worlds, The signs of the lotus, the wheel etc, the vasanas of the sculptor appear as devoid of rise or of set; thus, the world with the egoism 'you' and 'I' etc appears as a thing devoid of rise or fall; the ignorant tak, it as eternal, true. The lines, the sub-lines, their essence etc are all

the stone; thus, the creator of the world, the creation, the act of creating are all the forms of Chit. Viewed aright, the lotuses in the stone, their movements and non-movements, appearance and disappearance etc are vain. Thus, after realisation, the creator of the world, his creation etc do not come into account. None can create or destroy the world, the Brahman. Both are neither created nor destroyed. The peak of the mountain is not different from the mountain: it is not its vikaara. Thus are the world and the Brahman. The ideas and methods of the sculptors, are not peculiar and quite different from each other, but they appear only on the stone-form, the one and the never different. Thus innumerable varied beings with innumerable methods of creation are in the Brahman but it shines in its real form. The form is different but there is no difference in the thing. The power of the Brahman shines in all the seen things. The power of the Brahman is the power of the things. The sleeping man does not bother about the reality, the difference in their creation of the objects he sees in the dream; the things of the world when awakened are experienced though false. In all these exist the power of the Brahman. The illusion of the world with varied vikaras, like the lotus-lines on the stone is nothing but the vasana only expanded. Though this world is the expanded vasana, it is full of the lustre of the Chit, hence it is ever-calm. Like the lotus in the stone the world appears in the Brahman, but it can never acquire the real state of Sat' (1-41)

#### 47. Chitghanopadesa. The Eternity of Chit

I compared the Chit with the inanimate fruit. Like the fruit Chit tattwa does not think of its real form, the creation occurs. In the dream called yugas and years, the nature of inculcating self-power is creation. There is no scope for differences here. The place, time action etc are all full of Chit. Hence, there can not be any division this is Chit; this is not; The words, their meanings, the vasanas, the knower of samkalpas and vikalpas by them—all these are only

ONE. So they can not be said asat. Though the fruit, the paste the seed etc are one, they are called by different names. Thus though the Chit is the only Satghana, the strongest reality, it has different names. Like the paste, or substance in the fruit this power of Chit, its peculiar creations, though not different and not many appear as different and many, though not wicked appear as wicked, Like the lotus in the stone, the so called world, like the town reflected in the mirror reflects in this Chit-mirror. Though it appears to shine outwardly, in reality it does not. Just as the all desired things are present near the Chintamani, touchstone, of endless power or illusion, in the Chit-Gem there are endless worlds. Just as there are pearls in the mother of pearl, in the box of the power of Chit the worlds-pearls exist; though they are full of Chit they appear to be not. Just as the Sun by his rise and set creates days and nights and makes things appear and disappear the Chit-Sun makes his limb-worlds appear and disappear. The whirlwinds in the middle of the ocean gracefully move the waters, their props but they are not different from water; thus the worlds in the Chit-Stone though appear to be different are not different, All things now existent, non-existent existent in the past and future are the pictures carved on the Chit-stone. The iota of truth in the things thought of or unthought of are the paste or substance in the Chit-bilva-fruit. It is full with it. Thus all things are the substance of the Chit-bilva-fruit. All are full of Chit, which is their truth. The lotuses etc carved on the stone can not exist without the stone, thus, the worlds can not exist without the power of Chit. Hence the many-ness, the variedness, differences and peculiarities are all full of Chit, there is nothing which is dual. If the lotus-paintings on the stone are not treated as different from the stone the idea of the stone alone remains; thus if the world is not thought of as different from the Brahman the idea that every thing is the Brahman

remains. The indiscriminate and the deluded take the mirage-water; but the knowers of the mirage take it as no-water, ground. The wise know this as the light of the Sun, which is real. By ignorance you consider yourself as the sat asat body-holder; but really you are the Chit only. The water is liquid; it has no movement; but falling in low-level areas it appears to be moving; thus the Chidghana has no movement but appears to be with movement. The conch and the lotus carved on the stone are full of stone, thus the world-picture-lotuses are carved on the Chit-stone, hence they are Chit. Rama take them as Chit. This stone is Chit-stone. There are no holes no vikaras or difference. This Chit is unborn peaceful and shines with false creations knit together. Like the sarat season, the Brahman shines itself and makes the world also shine. Like the Moon emitting nectar, the Brahman shines itself making the worlds shine. The world shines both as transient as it is only the vasana but eternal as it is in the Brahman. The lotus in the stone is false as lotus and transient, true as stone and permanent. In the Brahman, the world is as the Brahmattwa is. The words are different but the meaning is one; thus, the world and the Brahman are two in words but one in meaning; both are full of Chit. There are no birth and death to the world as there are none to the Chit. Just as the Sunshine is the cause for the mirage, the Brahman is the cause for the shining of the world. Water is one, but it changes as vapour due to Sunshine, as the cloud and as the hail-stones; thus the cause for all things like the cloud etc is the Brahman. the wise know this. They realise that all things from the Meru to the straw are the Brahman. The power of liquid, that is in the smallest drop of water is present in water also; thus, in all the things of the world the power of Chit is in full. The only one power of liquid is spread in the straw, shrubs, creepers etc; thus the only Brahman is spread in all things of the world. Even in the ray of lustre, there is the power that appears as different colours

thus, the power that shows the birth and death of things is full in the Brahman, a bit in the mind, shines just as the peacock-egg possesses the plume of the peacock, its different peculiar colours etc. The Brahman, which is the cause for infinite variety, is One, non-dual. But it should not be taken that the Brahman is both dual and non-dual. The power of sat and asat lies in equality, samatwa. The sat and asat are established in the Brahman; the experience of many-ness and Oneness would not have occurred had there been no Brahman. In the juice of the peacock-egg, its glorious plumeness lies hidden; from it, the world full with Chit-guice is responsible for its existence. The illusion of the Varied and innumerable things - the plume of the peacock is in the Brahman-Chit is the juice of the egg of the peacock. In it the world-peacock shines. Hence there is no peacock other than that; there is no difference at all. (1-35)

#### 48. The idea of the Oneness of the Brahman

Just as in the middle of the egg of the peacock, the form the plume etc lie unformed, in the Pure Chidanda, the worlds with egoism, the worlds with inner worlds, the quarters etc lie still unborn. The joy of the Chit becomes the juice of the limbs of the body i. e. prana. It also becomes the different mental states the essence of the joy of the senses, the pleasures of enjoyment, just as the shadow falls on the mirror reflecting. One must imagine for himself the endless joy of the Chit experiencing the joy of the senses. This endless and absolute joy in the form of self-experience is ever enjoyed by the saints, gods, the ganas, the Siddhas and the great sages, With half-closed eyes non-closing eyelids, devoid of drisya and darsana they ever remain in joy. Though they are doers of actions, they will never immerse



themselves in the thought of the external objects, even for a moment. They remain in *sanadhi* leaving aside *jaana* and *jneya*. Their minds and life-winds are like the bodies in pictures unmoved. These are the persons who leave for good the mind and the senses the prop for the mind and remain in *Bhoomananda* with the all-equal idea. Just as *Paramaswara* enjoys the bliss of his real form within, establishes outwardly the illusory world, they inwardly accomplish the *paramapurushartha*, the highest end of life, the endless absolute bliss but outwardly engage in affairs useful to society. Just as the rays of the Moon entering the sprouts and leaves make them shine, the external affair of the great exhibits endless joy and bestows joy on all. Hence, all their efforts are givers of happiness. The moonshine is available in abundance in the sky; thus, the real form, the form of pure *samvit*, devoid of deviations, full of joy is experienced by them. The pure moonshine-like *samvit* has no form whatsoever, the unseen, the untaught; it is neither far nor near; it is only to be experienced. It has no body, senses life-wind mind and *vasana*. It is not *jiva*, not movement, not *samvit*, not the world. It is neither too near too far, nor in the centre. It is neither a vacuum, non-vacuum, nor vacuum-non-vacuum. It is not a thing like time place etc; it can not be determined by them. It is time, place etc; divisible by them. This is different from all the objects, but possesses a heart with endless *vasanas*. By it the *drisya* objects are born and are dissolved; its power is called the *Atman*. It is neither the beginning, nor the end of the *kalpa*. The wind etc can not change it or its form. Its real form will never change in this world or the next world as otherwise, Thousands and thousands of bodies-pots are born and destroyed. But there is no change no *vikara* in or out of this *Atman-sky*, Hence the *vikaras* of the body will never be to the *Atman*. Again do not think that the bodies are different from the *Atman*; they appear as different

due to the defect of learning. The jnanis realised that the whole world is the Brahman by the all-pure, full influence of the intellect. So Rama doing all acts continuously, seeing the Atman ever, remain as the form of the realised soul pure and immaculate. The seen world animate and inanimate is the Brahman, without qualities all-pure, devoid of the qualities of upadhi. This is devoid of vikaras, the beginning and the end, the ever-peaceful and all-equal. Rama realise that time, the subject the cause, the action, creation, retention and destruction, remembrance etc are all the Brahman, become one with it; there shall be no more samsara. (1-20)

#### 49. Samsritivichara yoga, the analysis and examination of the world.

Sri Rama:- 'Sir, if in the Brahman, there are no vikaras, how does it shine in the form of bhava and abhava thought and non-thought ?

Sri Vasishtha.- 'The change of milk into curd is the change in its form. It is called vikara or change. The curd can not change back as milk, its old form. But in the world there is the Brahman in the beginning, middle and at the end; it is all-pure Brahman. The vikara of the milk is not in the Brahman, to the Brahmaa, the beginningless, there is no samyoga of any kind or any relationship. In the all-equal Brahman, the apparent world, is only an illusory change. Change is quite impossible in the Brahman. There is neither 'samvedya' or 'samvitti' (Jnana or jnyaya) in the Brahman; what is said by the word 'Brahman' is that it is like the Chidatma having no relationship whatsoever. The Brahman must be understood as the one having no illusions like the world etc. in the beginning and the end; in the middle its appearance as otherwise is due to illusion. In the beginning, the middle and

the end, ever in every thing the Atman shines in the form of all-equality. The change, though related to the Atman, the Atman does not get any vikara. The all-powerful Brahman is formless, one, and eternal; Hence it never comes under the influences or vikaras of any kind.

Sri Rama:- 'Where did ignorance, the disease of the mind in the Brahman the all-pure, the all-sat and the one exist ?

Sri, Vasishtha:- 'Rama, only the Brahman, the Reality, shines resplendent in the past present and the future; this is beginningless and endless. There is no ignorance or avidya; this is the definite truth. This is the Brahman expressed at the time of teaching. in the very word itself there is no scope for vikaras; to say it otherwise is only for the convenience of teaching. 'You 'I the world etc, heaven and earth, the wind etc are all the Brahman, There is no avidya, ignorance at all. It is only namesake. The wise know that this is an illusion devoid of truth. How can the non-existent avidya exist ? How can it be true ?

Sri Rama :- ' Sir, you said in the Upasama prakarana what to think of avidya. Kindly enlighten.

Sri Vasishtha :- ' Rama, as you were then in ignorance I had to create such things to teach you. As you are now enlightened, you need not think of it now. Avidya, jiva (ignorance and individual self) etc are created by scholars to enlighten the ignorant. When the mind is in ignorance, but for this creation of ignorance on the authority of the sastras even hundred exhortations will be of no avail, the jiva is exhorted by good arguments, taken near the Atman and is made one with it; what can be achieved by good arguments can not be achieved otherwise at any cost. When the defect of ignorance is not off, teaching of every thing as the Brahman is treating a stone as dear and near and bemoaning sorrows before it. The fool by good argument, the wise by knowledge become

enlightened. If not taught by good arguments fools will never better themselves. Till you are enlightened, I taught you through good argument; now that you are enlightened, I will now tell you the Reality. You, I, the three worlds, the drisyas etc all are the Brahman; there is nothing else. Do as you please. There is no harm to reality. The pure Consciousness, the deadliest enemy to all illusions, the Brahman alone pervades through all the worlds. Realise this and do as you please. There is no harm Rama, while sitting breathing sleeping, firmly believe that you are the Chaitanya, the all-lustrous, all-spreading Paramatma, If you are really wise, detached and devoid of ego, you shall become the only Chit-juice, the peaceful Brahman existing in all beings. You are that Paramapada, the beginningless and endless, full of luminosity. You are the all-pervading, the one, the pure Consciousness itself. Just as in all pots, the earth, the same earth prevails; in the Brahman, in the Atman, in tureeya, in avidyaprakriti, in the worlds, the same pure Consciousness is without a second. Prakriti is not different from the Atman; the earth is not different from the pot. Just as earthness prevails in pot, the Atman prevails in the prakriti. The whirlwind or wave in water, the vivarta of the Atman is prakriti. By the movement of the Atman, prakriti comes into existence; hence prakriti is the Atman. The wind and its movement are different in name but are one and the same. Thus, Atma and prakriti are two in name but one in reality. The difference is the result of ignorance like the illusion of the rope as serpent; with the dawn of knowledge, it disappears. In the field of Chit, the seed of creation falls and produces the mind-sprout, which creates the future forest, the samsara the world. If the creative-seed is burnt by self-knowledge, even if the vasana-water is poured forth, it will not sprout. If the creative seed is not sown in the mind-field, there will be no mind-sprouts, which cause the body-tree, full with the

fruits of joys and sorrows. Rama, you are now enlightened, leave aside duality, born of utter ignorance, thoughtlessness, and illusion. Be full with the endless and ever-joyfulness; be fearless you shall have no sorrow at any time of any kind. This is the essence of our teaching of paramartha. (1-36)

50. Akshasamvedavicharayogopadesa, the thought of the knowledge the eyes give.

Rama:- 'All that is to be known is known; all that is to be seen is seen; I am in full Brahman, by the nectar of the knowledge of the Brahman you have given.

Poornatpoorna midam poornam poornatpoornam prasooyate.

Poornenaapooritam poornam sthitaa poorne cha poornata.

From full to full this is full; the full is in full; the full comes out of full; all this is full in full and remains in full, the all-full. I shall ask another question just as the son asks the father. Kindly answer without being angry as this increases knowledge. Eventhough the senses the eyes, the ears, the tongue, the nose and the skin appear clearly, they do not receive any thing in the dead man but are active in a living man. Why? How are the senses coming out able to convey their experience to the heart from the inanimate things like the pot. Like iron rods, the pot and the senses are separate and different; attracted by each other they convey knowledge. This sort of thinking is not possible. Though I know these things, I ask you again for confirming my knowledge. Kindly enlighten.

Vasishtha:- 'It will be easily known that the senses, the instruments of direct authority, the objects like the pot etc and the channel of understanding, the mind are not different from the Chaitanya, by deep thinking and correct understanding. The pure consciousness as pure as the sky becomes chitta, mind by Self.



Illusion with the past vasanas becomes the, 'Puryashtaka' as it is supposed to be so. This Brahman became 'Prakriti' the cause for the existence of the world. From this prakriti are born the senses instruments and the ghata etc-objects. It is the Chit that is changed as puryashtaka, by the nature of which, it attains the qualities of Chitta; it is this that takes the forms of ghata, the pot etc. As at the time of death, the sookshmasareera with puryashtaka goes away, the senses do not possess their powers and hence become useless.

Rama :- 'Sir kindly let me know about puryashtaka in detail as it is the mirror that has the power of reflecting thousands and thousands of worlds.

Vasishtha:- The Brahman, the beginningless, the endless and fully lustrous, after the creation of the sookshmasbhootas like the sky etc became devoid of kalpana, creation, but became the seed of the world and created brahmandas, became the reflection and enters the middle of the body in the form of jiva. This jiva as per vasanas, creating limbs becoming strong moves with the internal and external actions. He becomes by ego egoistic, by contemplation mind, intellect by the power of confirming and senses by seeing the things. He becomes the body by the idea of the body, the pot by the idea of the pot, thus other things and is called Puryashtaka. Engaged in the senses of knowledge, the knowership, engaged in the action of affairs the doership, reaping their fruits the enjoyership, by being non-interfering, becoming the witness and that is engaged in such kinds of objects of enjoyment as these, the samvit, when the Chit is important is called jiva; when the inanimate is important, it is called puryashtaka. The jiva thus entering the body becomes one with it in course of time and experiences joys and sorrows; with the nature of puryashtaka, he is adoring endlessly created bodies. Thus, with the false form and false knowledge, forgetting the original forms thinks

himself as the forms endless self-created, full with vasanas. Just as the seed, if water is poured forth, becomes sprout the jiva also served vasanas takes the form of the world. Thus by false knowledge he forgets his original form and thinks himself as the body etc. Hit by the waves of the ocean, the stick goes up and down; thus, this jeeva of vasanas attains good and bad births in the ocean of samsara becoming topsy-turvy. One as pure as Sanaka as the result of his past sadhanas, becomes enlightened in his very first birth, gets rid of bondage and attains the paramapada. Another jiva, after many births of woes and worries for long, by self-knowledge attains salvation. This is the way the jiva attains the body: now hear how to understand the inanimate by the help of the senses. By the creation of the mind, the Chaitanya changed as the body possesses the five senses and the mind. Next, the external things like the pot etc as drisya approach the jiva coming out through the senses like the eyes, falls on the sky, covering the pot etc and becomes one with the Chaitanya: then he knows the different objects. The senses of the living man only, or the senses of the body with Chaitanya only, have connection with the external things but not of the dead. The external objects like the pot etc reflect only in the light of the Pure and clear eyes; when the reflections join the jiva again they are experienced; the jiva has such experience; there is no experience external without this. When the two eyes are devoid of any disease whatsoever and shine as chisled pure gems, the external mental attitudes with the pot, the cloth etc enter them. Thus when the jiva joins the reflection, he is able to realise the external things. Even boys know it; this happens even to the cattle and creepers etc. The downward rays of the pure eye embrace even the very distant objects and gives the jiva their understanding. Thus the jiva gets the knowledge of touch, smell etc. Though the sound is in the sky, as it enters the ear-sky,

the smell joining the wind enters through the nose-holes and reaches the jiva; hence he gets the knowledge of them.

Rama :- ' Sir, what is it that appears as reflection in the mind, the mirror, the gem, the water and the sprouts?

Vasishtha:- ' Rama, the quite inanimate objects reflections in the mirror, the mind's attitudes like the pot and the cloth etc, the jiva. even the world; itself-all' all are illusions. May you have no trust in the false world; the ego etc are the waves of the ocean of Chit; the Reality is only the Chit-ocean. In the ocean of Chit, there are no time, place, quarters etc ,The Atman, the Reality of them all is Eternal, always the all-predominant in all. Rama, be ever detached May you be in peace realising that joys and sorrows are false- Get rid of the disease of the illusion of samsara- Concentrate on and get the all-blissful state, the idea of oneness and equality. Ever remain in the Absolute Brahman. (1-40)

51. Indrayarthopalambhavichara, the rejection of the fruits of indriyas

Rama, I told you that the pure Consciousness before the kalpa has no senses, like the eyes etc. that they were in the Hiranyagarbha, the creator and that are experienced in the individual jivas also, Just as the puryashtaka and the power to know the things are born in the Hiranyagarbha, they are born in the jivas also. To the jiva in the womb of the mother in the sixth month, the indriyas like the eyes and the puryashtaka are born; then he will think of the objects fit for his actions by the vasanas and sees them as such. I also told you how in the very first Hiranyagarbha's mind the indriyas, the samvedana and objects of the indriyas enrich themselves. in the jiva also they shine so. The pure Samvit, that was before creation, was

born in all in the same form. Later it becomes the puryashtaka with the attachment of 'aham'. In spite of it, this samvit is pure. This samvit is the one, the endless, the unknowable. Hence, in this pure and spotless samvit, the existence of another is impossible. In this there are not good and bad, the mind etc. Before the samvit, which is the only true, all others are false as they are all divided by time place and the thing and are unsubstantial. This samvit is called the mind. Really, it is not the mind; this is that which appears to manana, contemplation, the falsity of the nature of intellect; it is neither the mind, the jiva nor the puryashtaka. The real form of samvit is the luminosity of knowledge. The fools say that it is nonexistent; but it is beyond mind, senses etc; it is called 'paramatma'. To say that the jiva, the form of chit and the object of contemplation is born from the Brahman is also an illusion. It is said so for the convenience of teaching. When a disease appears instead of trying to find out the cause of it, it is better to get it cured at once; thus, instead of trying to find out the cause of ignorance, better to get it destroyed by knowledge, in which dissolve all the worldly affairs, live as a jivanmukta and shine resplendent. All that appears is born of avidya; if it is destroyed, it will never reappear. Do not ask 'how can I take the objects I see as false? all the things are like the mirage illusory. Avidya, though false appears to be true; if knowledge dawns, its true nature will be seen; then the illusion vanishes. The jiva, the puryashtaka etc are the illusions of avidya, the creations, the falseness etc of which are born by the proximity of the true Atman. The sastras say that avidya creates the jiva etc. I will explain to you what is meant by Avidya again for your benefit. Hear attentively. When the Chit likes to see the external objects, it changes itself as puryashtaka etc covered by kala, the black spot. Then it gets that idea with which it thinks of objects. Just as the weak boy creates the ghost at night and is afraid of it the jiva-Chaitanya takes as true the creations of the five tanmatras, it becomes the jiva. Next, it sees the

creation of the indriyalandhras, the holes of indriyas, senses. By the panchatanmatras, the external five elements are born. From the seed-sprouts many branches of the tree grow and appear to be different; thus, the elements appear to be different from the Brahman. The jiva takes as true the internal mind, prana etc and the external things like the pot etc and becomes strong by his vasanas. Just as the rays of the Moon are nothing but the lustre of the Moon, the sense-pleasures derived by the sense-objects are nothing but the Self-pleasure of Chaitanya. The taste of the black pepper, the emptiness of the sky are nothing other than black-pepper and the sky; though they appear different. thus, the sense-enjoyments are nothing but the Atman, though they appear to be different. After the enjoyment of the worldly sense-pleasures, the end of life will be attained. With this idea, the worldly and other worldly actions (karmas) are ordained. Of the two, one is got by pravritti, worldly involvement and the other by the Sastras. Some times, one is conquered by effort and strength and the other appears in one. The juice of sugarcandy changes as sugar-candy; the mud changes as the pot; thus- the Atman itself changes as the results as per pravritti or the Sastras. But the Atman does not change like the juice or the mud. The change occurs only where there are the divisions of time, place, meeting, parting etc. If they are not in the Atman, the change, does not occur. The juice of the Spring season in the forest changes as flower at one place and leaf at another place. Though the juice is the same, it thus acquires dualism; the Atman in itself gets dualism like the ghata and the pata; in reality the Atman is non-dual. The cloud in the beginning is in the form of the rays of the Sun. next it changes in the rainy season as rain-water; then that rain-water becomes the seed for the cloud and the future rain; thus, the Atman, the sat as well as the asat changes as the world and becomes the seed for the next or the later worlds. This is so that is thus this does not happen-all these ideas are spreading in the



Atman-God who can say 'no'. In the pure mirror-like sky, its real form, or its actions can not reflect as they are not different from it; it alone shines. When the Brahman, the very naturally the form of Chit takes the form of dualism, it reflects as the power of things and the jiva. Just as in the pot of gold or ornaments, the real gold shines in the mind the true and false Chaitanya and jada are mixed up. Whoever takes the Atman in whatever way he likes, it becomes that though false; It is quite certain. As the Chit is all-expansive, its Chaitanya is in the mind also just as gold shines in the inanimate other ornaments. The Chaitanya which is the cause of the mind and the body, whenever and wherever in whatever form it thinks of itself, then it gets the ideas of god, man or jada forms. This Chit as per the peculiarity of the vasana, but thinks of varied forms, it gets them in due course. All this takes place as in a dream. In a dream, one sees the village, which later turns as forest etc and gets the idea of forest etc, the jiva also gets one body from another body. A man appearing in the dream appears at once as wall, cloth etc changed; thus at the time of death-unconsciousness happens the entering another body. The death and the birth are both false; the jiva commits this mistake of birth and death by avidya. This change is unlike boyhood, youth and old age. The change occurs only in the one body as per time. The taking of another body occurs only due to vasana, not by time. In a dream the seen as well as the unseen things are enjoyed, The world is the dream of the jiva, here among the vasanas enjoyed in endless time whatever is seen at the time of death, that becomes the cause for future body. The attainment of salvation by the mahavakyas (great words of the wise) and the ideas of the Brahman are not the dreams full of vasanas, why because the Chit-Brahman is exhorted by sivam, the all-auspicious, adwaita, non dualism and the Fourth, the self-epithets. He is seen by the threeya-idea. He does not possess the waking, dreaming and

soundly sleeping states. He is not experienced in the waking state; he is devoid of vasanas, hence he is not full with vasanas; he is pure immaculate Chaitanya. He becomes jiva, by his nature of Chit, in dream he sees many seen and unseen things. Due to constant thinking of unseen things the past seen vasanas of senses disappear, they only shine. Self-effort is able to conquer the vasanas also. Yesterday's bad action by to-day's good action changes as good action. The body of the jiva etc the results of vasanas will not cease but by salvation. Till one attains salvation the senses as per time place etc shine and cease to exist. Till the attainment of salvation, the body remains; the body is the vasana created. As the ghost is near the boy, the vasana shows the body created by the five elements. The aativahika (subtle) body with the mind, intellect, egoism, the five tanmatras is called puryashtaka. The lingasareera of Chidatma is formless, undivided, The external sky is divided into five. Its windness is the great tree. Its body is the Sumeru-i.e. they are non-existent in the lingasareera. The sthoola sareera has no real salvation. By dispassion etc, the creations disappear; the reality becomes evident. Then that salvation in which the inanimate creations are all dissolved in itself soundsleeplike salvation is attained. The sukshmasareera resembling the dream till salvation is attained, roams in the birthplaces of animate and inanimate beings. The aativahika body attains some times dream and some times sound sleep. This is a common experience. In sound sleep, assimilating in itself the would be bad dream, as the jiva is the form of Chit like the fire at the time of deluge shines as the seed. In the beings inanimate etc, the sound sleep is very dominant. The kalpavriksha, desire-yielding tree births may be due to some good, they do not have the enlightenment of the human beings. The inanimate stage of the mind is sound sleep; the roaming of the mind is samsriti the world; enlightenment is salvation; the tureeya state is the waking state from the point of view of sound sleep. The enli-

ghtenment of jiva is salvation; by enlightenment the jiva becomes pure and the Paramatma just as purified copper becomes gold. The salvation due to the enlightenment of the jiva is of two kinds, the jivanmukti and videhamukti. The state of tureeya is jivanmukti; it leads to the state beyond tureeya, called 'Bodha'. Later the jiva attains the form of the Brahman, the only Chit. By the effort of the intellect, Bodha is attained. By it in the body itself, with the enlightenment becomes absorbed in Paramatma. The jiva realises that his fears are illusions of dreams long and thick, why because in the heart of the jiva nothing but the Chit shines. Seeing it as some thing else, the jiva unnecessarily grieves. In the jiva there is nothing else than the Paramatma, The world that appears here and there is spread of illusion only, The boiling water in the pot getting various forms causes illusions: thus in the jivas the illusions of samsara appear vainly. The bondage of the jiva is vasana; its destruction is liberation. The end of vasnas is the sound sleep of the jiva; the tureeya and the above tureeya states are devoid of vasanas, which appear peculiarly in dreams. Then the jiva becomes inanimate etc. If the vasanas of the jiva are neutral, he is born in the animal world. If the vasanas are less, he is born as a man or a gandharva. If the sound sleep vanishes and from head to foot, the pranas and ego spread 'I am with such a body' he thinks. He then thinks that the pot etc are external. Then the power of vasana appears peculiarly with the ideas of the receiver and the received like 'I am able to know the pot' when the pot etc spread by the jiva from the inner mind coming out from the gates of the eyes etc. Thus the inner Chaitanya with the external objects non-Atman in the form vasana of the receiver and the received shines as a mirage. Therefore, all the relations like the receiver and the received etc are all illusions created by vasanas, not real. Here there is nothing for the Aman to accept or reject. The Chidatman

alone shines as the internal and external particles of light. Hence, realise that the three worlds are the peculiarity of the Chit. The idea that they are different is of no use. In reality, all of us shine in that Reality. There is no world other than the Chit in the past, the present and the future, internal or external. In the vast ocean there are no waves, foam or the bubbles; everything is water, as pure as the sky if not more. This is evidenced by correct thinking. In the same way, in the world, there are no vasanas, states etc the innumerable differences. It is only the Paramapada, the beginningless, endless and eternal.

## 52. The story of Naranarayanas, the avatars (Arjunopaakhtana)

The dream-world of every individual is different from each other. The waking world is the same everywhere. 'How can the waking world seen by all in the same way become a dream'? Do not ask. The dream of Hiranyagarbha is our waking world; this is the created samsara, which is neither true nor false. The dream of the creator, Hiranyagarbha is not the same as the dream of the individual. All our ideas in the waking world are his waking-dreams. There is no difference between them and the things of the dream. The false unsubstantial dream of the Hiranyagarbha is very long. It does not disappear in a moment like our dream. Going from one dream to another dream is the false world. All the jivas owe their existence to the creation of Hiranyagarbha. They all witness the waking falsehood, the world. Such is the tremendous creation of Hiranyagarbha. The Brahman the Chaitanya is seen as inanimate as it is under the influence of the illusion of the individual self. The jivas delude themselves in dream due to the Atman; thus, the jivas of the three worlds having light from the Sunshine, mutually creating differences delude themselves; The sole reason for this delusion is that the Atman is all-expansive

and endless; hence whatever creations the individual self make appear to be true. I will now tell you the story of Arjuna, who following the auspicious anaasaktiyoga, as will be enunciated by Lord Sri Krishna gets rid of all woes and worries and live very happy.

Rama:- 'When will Arjuna be born and when will the Lord teach him the Anaasaktiyoga?

Vasishtha :- 'Rama, Just as the sky shines depending on the sky, the Atman shines depending on the Atman itself that is described as the sat and that which is. Just as in gold the ornaments, the waves in water are seen, the illusion of samsara is seen in the pure changeless Atman. Just as the birds entangle themselves in the net, the fourteen varieties of jivas or beings entangle themselves in the series of illusions. To the samsara with the five elements, to the worlds, the rulers of the worlds, praised in the Vedas and Sastras such as Yama, Chandra, Surya and Indra etc become the leaders. By the jnana attained by their self samkalpa, 'this is good, this is to be accepted this is bad, this is to be rejected; they establish the etiquette in the form of their authoritative rule. From then till now Yama though falling in the flow of his own karma stands like a rock with firm mind, like a mountain. Yama begins to do penance fearing the sin acquired by killing the jivas at the end of every Dwaparayuga. He does so some times eight years, some times ten or twelve years some times five or seven years and some times sixteen years. During this period as he remains otherwise engaged, there will be no deaths. Hence, the earth will be filled with innumerable beings like the mosquitoes on the ichor-emitting elephant. Then the gods kill these peculiar beings in ever so many ways to reduce the weight on the earth. It happened thousands and thousands of times thus. Endless worlds and beings were killed. The present Yama is the son of the Sun. After some yugas, he will go to do



penance for twelve years killing none. The Earth becomes burdensome with deathless human beings, forests and shrubs. Just as the decoits-insulted-deft- lady seeks the protection of her husband, the Earth unable to bear the burden seeks the protection of Vishnu, who will then be born as Nara Narayanas. One will be the son of Vasudeva named as Vasudeva; the other will be Arjuna the son of Pandu. Yudhishtira, the son of Dharma will be the first son of Pandu and will rule the whole earth surrounded by the four oceans, knowing all the dharmas. Duryodhana will be the son of Dhritarashtra, elder brother of Pandu. Duryodhana will develop enmity with Bheemasena, like the serpent with the mongoose. Both kauravas and pandavas gather eighteen akshouhinis of the army to fight with each other. Lord Vishnu himself in the form of Arjuna the holder of Gaandeevi, destroys the armies and lessens the burden of earth. Before that when Arjuna's body becomes worldly, he will be under ignorance and the dwdwas, joy and sorrow etc, He refuses to fight with grief of killing the kith and kin on both sides. The body of Vishnu full of knowledge of the Self teaches the body of Arjuna Aatmajnaana. "The Atman has no births and deaths; it has no changes of any kind. It is not now born, will never be born. It is never born, ever eternal, and all-pervading. Even if the body is destroyed it will never be destroyed. Those who say that they are killing the Atman and that the Atman is killed are the non-knowers of Self. The Atman kills none and is never killed by any. Who can in what way kill the Atman, the One, the endless, the sat, as subtle as the sky?

Anantamavyaktamanaadimadhyam

Aatmaanamaalokaya samvidaatman

Samvidvapuh sphaaramalabdhadosham

Ajosi nityosi niraamayosi.

Oh, the best knower of the Atman, realise that the Atman is endless, inexpressible, the beginning, middle, endless. You have become the Chaitanya, the spotless. You are the never born, the Eternal and the Diseaseless. (1-39)

### 53. Exhortation to Arjuna

Arjuna, give up the idea that you are the killer. You are the Atman, devoid of old age and death, and the Eternal One who is devoid of egoism, whose mind never becomes attached, killing the beings in the world becomes the non-killer. None can kill him. As per the internal thought one experiences the external. So give up the idea that you are such and such a man, of attachment. As you think that you are the killer and the sinner, you are subjecting yourself to joys and sorrows. The qualities covering the Atman and appearing as the particles of the Atman do actions, but the egoistic man thinks that he is doing. The eyes see; the ears hear; the skin touches; the tongue tastes-I have nothing to do with them. The mind of the great does actions; the Atman has nothing to do with them. Then, what is the relationship between the Atman and the persons who you think are the losers? For the work done by many, it is ridiculous to think that one is the doer. The great wise do actions with body, mind, intellect and the senses utterly detached for the purification of the mind. Those whose body is not covered with the poisonous potion of ego, and who are devoid of attachment and anger may immerse in worldly affairs; but they always remain unattached and the non-doers; though enjoying, they are not the enjoyers. One, though is an all-round genius and the knower of many does not shine if he is characterless; thus, the man who is

filled with the filth of attachment can never shine. The man whose mind is detached, who is devoid of egoism, who sees the joys and sorrows equally, and who is patience personified may do many things but remains detached. Though very cruel, the duty of the member of the warrior race is the best suited to you. It will lead you to happiness and auspiciousness. Though crooked and cruel do your duty as man of the warrior-race and become immortal. Even to a fool, swadharma, one's own duty is the fittest; then is it not to a wise man? Men of detached minds and egoless hearts may do sinful acts but they will never be sinful. With detached mind, do acts as they fall on you; you shall not be bound by them. With body peaceful, immersed in the Brahman and do acts of the Brahman. One who dedicates every thing to the Brahman becomes the Brahman in a moment. Or dedicate every thing to Iswara, become the Iswaraatman and the diseaseless. If you realise that Iswara resides in all beings, you will be the adoration of the entire earth. Or, give up all samkalpas completely, see every thing as equal, remain in contemplation, be peaceful, be ever full with self-realisation;—then also you will attain salvation.

**Arjuna:-** 'What is disassociation? What is dedicating every thing to the Brahman? What is Iswaraarpana? What is Jnana? What is yoga? pray elucidate.

**Sri Bhagavan:-** 'The 'cessation of all samkalpas, the destruction of all vasanas and the utter absence of even the smallest form to be contemplated lead one to the blessed state, which is verily called the state of Parabrahma. The effort of the wise to get at it is called jnana or yoga. I and the whole world, all all is the Brahman; coming to this conclusion is 'Brahmaarpana' dedicating to the Brahman. The Brahman shines as a vacuum inwardly as well as outwardly, hard like the heart of the stone, peaceful, pure as the sky and

the non-drisya. The world comes out of it and appears as different; this is false. The world is attributed to the Brahman; It is an illusion. A very very very minute part is Jiva, an illusion. We should not entangle ourselves in this illusion. The indivisible Brahman appears to be divisible and divided. The divisibility of the Brahman and egoism in the indivisible Brahman do not stand to reason. The baseless divisibility of the Brahman is false. The ego-monkey is not different from the Brahman; so also the elephant and the pot. Abanta, (I, Mine etc) the ocean etc all are none other than the full Brahman. Then what is the meaning of attachment to them? Innumerable peculiarities appear in the Brahman, full of knowledge. Then why not keep trust in the Brahman the absolute? In the mind of one who thus makes self-enquiry, the ego and attachment can not live for long. He then gets the result of giving up actions. This is called Sannyasa, good giving up. This results in samkalpatyaga or the state of asanga. Concentrate all the creations in Iswara and give up the idea of dualism. That is Iswaraarpana, dedication to Iswara. The differences are created in Chidatma due to ignorance. To the knower of Self the world and the Brahman are one and the same no doubt about it. I am the quarters, I am the world, I am the action, I am the time, I am the adwita, I am the Jwaita, I am the egoistic world. Keep your mind on me, be my devotee, perform sacrifices for me, salute to me ever, if you always think of me you will become myself.

Arjuna : - 'You have two forms the ordinary and the great (para and apara) What kind of forms are they? Which form when worshipped bestows salvation?

Bhagavan :- 'Arjuna, my ordinary form is with hands feet and other limbs holding the conch, the wheel, the mace etc. My great form is that which has no beginning and end, the diseaseless;

this is called the Brahman, the Atman, Paramatma etc. As long as you remain unenlightened and devoid of self-knowledge, worship my ordinary form as per the injunctions of the Vedas. Later, with the purity of heart you can realise my great form, realising which you will never be reborn. If your mind is pure, if you realise the realisable, if you realise the Brahman as Pure Consciousness, examine carefully jiva and Iswara, twam and tat and arrive at the conclusion that there is only the One, the undivided, the indivisible, the full Atman and attain it. 'I am this, this is I' all these words I used just to teach you the knowledge of the Self. If you feel sure that you realised what I said and rest in the great Paramapada, if all your doubts are fully cleared off, rest yourself in the true One Atman. See the Atman in all beings being the same Atman, treat ever every thing as equal. See every thing in the Atman and the Atman in every thing. If you witness the Atman as One and in all beings, you will never be reborn, though you do all kinds of deeds. The all means the One that is the all; the one is the Atman; this is neither sat nor asat. The moment it is experienced it is attained. Shining in the minds of all in the three worlds, making them shine and causing us think I and mine is called the Atman. The liquidity of the waters of the worlds, the taste of cow-milk in the three worlds and the taste of salt of the ocean is the Atman. The state of that subtle experience that is evident in all the bodies of the beings, which shines as very subtle coming out of the sum-total of the objects, that Atman shines all-expansive. Just as there is ghee in all milk, in all bodies, the Atman is existent. Just as the lustre of the gems of the oceans is the cause of the external shining of the ocean, the inner lustre of the Atman is the cause of the shining of the bodies externally. Just as the thousands of pots contain the sky in and out, in the bodies of the three worlds, the Atman in the form of ego shines. Just as the thread in the garland of pearls remains unseen, in all the millions of bodies the Atman shines unseen. Th



jnani knows full well that the changeless Atman, in which all things from the highest Brahman to the lowest grass-piece are dormant, is birthless, changeless. The Atman, the cause of egoism, the world etc the illusions though attains the form of jiva like the lustre of the gem, attains the form of jiva does not lose its real form but remains as the Brahman. All the changes of the world are the Atman. The only One Atman kills whom? Whom can it kill? why do you bother about the sorrows of the world auspicious and inauspicious? The true seer is the seer of the Atman, which is the mirror to the reflections, that shines as witness and remains undestroyed in the destructive bodies. I am this, I am not this'- this saying of mine is as good as dividing the mirror 'and the reflection keep off the reflection and present the mirror. Realise me as the pure natured, the non-dual and the Atman of all. Just as water moves in the ocean, the creation, the destruction and the changes in the world occur due to the mind's ego. Just as in reality all mountains are stones, all trees are logs of wood, all the waves are water, all things are the Atman. One who sees the Atman in all the beings and all the beings in the Atman, does not see the Atman as doer, Just as there is only water in all varieties of waves, there is only gold in all the ornaments, there is the Atman only in all things shines. All the objects, all the beings, the great Atma all are One and the same; there is absolutely no difference whatsoever. When the changeless Brahman alone is all-existing, where is the scope for the existence of the world etc? Why do you grieve in vain unnecessarily? Hearing about the Atman absolutely fearless, contemplate in mind, experience greatly, depend upon the sameness: Oneness and eternity, from which never falling, the Jivanmuktas roam happily in this world. Conquering ego and illusion, getting rid of association and its defects, devoid of desires, kicking off the pairs of opposites, joys and sorrows ever remaining in self-knowledge, the jivanmuktas attain the highest Brahman. (1-66)

### 5+. Exhortation for Self-knowledge

Arjuna, hear me further for your satisfaction and enlightenment. Cold and heat, joy and sorrow are the results of senses and their sense-objects, They come and go intermittantly; they are transient. Put up with them. As a matter of fact, you are the Atman. Where is joy? Where is sorrow? You are beginningless and endless and also limbless. You are one and the ever full. Where are joys and sorrows for you? With the disappearance of the illusion of the senses and their objects, with courage of conviction and looking at joys and sorrows equally unconcerned, one can attain immortality. All these false things are created in the Atman; it is not impossible to bear them. In reality, there are no joys or sorrows in the Atman at all. When the Atman itself is prevalent ever everywhere, where can anatma be? The asat can not stay; the sat can not but stay. Hence, there are no joys and sorrows which are false. Paramatma alone shines resplendent anywhere and everywhere. The thought that the world is and the thought that the Atman is not and the ignorance that joins them both-leave aside for good; Stay on firmly in the Chidatman. Though it is animate, the seer, living in the body itself will not be happy at joys and unhappy at sorrows. The inanimate things that form the body i. e. the mind etc experience joys and sorrows. Even if the body perishes or gets weakened there can be no harm to the Atman. All the illusions like the inanimate body, the jiva that experiences joys and sorrows are of illusion due to ignorance. There is only the Atman; there is nothing else than the Atman. The body, joys and sorrows etc are all false, It is ignorance that gives the illusion of sorrow; by complete knowledge it will be destroyed. The fear of the serpent in the rope is born of ignorance: it is destroyed by knowledge; thus, the illusions of bodily sorrows etc will be wiped out by knowledge. The whole world is full with the Full Brahman, which will never be destroyed; it is never

born. This is the only truth, the highest truth. This is the highest knowledge- In the vast ocean of the Brahman, many waves rise and again dissolve themselves in the whirlwinds of the Brahman, with the knowledge of which you will be Brahman again. The time, place, actions, you, I, and the vicissitudes of thought and non-thought, all are the illusions that appear in the Brahman, in which they really do not exist. Give up fear and sorrow; pride and ego, joys and sorrows. Give up duality the asat; be the form of the sat. Though you wage war killing crores of armies, fill it up with the pure Brahman. Unite with the pure Brahman ignorance, joy and sorrow, gain and loss, victory and defeat; you remain as the ocean of the Brahman. Treat gain and loss as one and the same. Realise the truth; never entertain the mean ideas of jiva etc. Like the wind kept in a cave, be firm unmoving and wage war. Come to the firm conclusion that what you do, what you eat, what you offer to the fire-god what you give is the Atman. What one thinks inwardly, he surely becomes that. Therefore, become the true Brahman, immerse yourself in it. The knower of Self never desires the fruits of his actions; he becomes the Brahman, with the idea of the Brahman performs all duties that fall upon him. Whoever sees in actions the non-doing Brahman and in the Brahman actions, he is the wise among men; he is the full action-doer, performer of actions. Arjuna, never fall under the grip of lobha etc; never have repulsion for duties that fall upon you. Be a Yogi; do actions; have no attachment with any, Without interest, without ignorance, without becoming a non-doer, treat all as equal and perform actions that fall on you. Give up interest in the fruits of action, be ever contented, never depend on any body, or any thing; do actions, you will be the non-doer. The idea of doership is attachment; the idea of non-doership is detachment. The mind should give up all that is ignorant. Realising the Self, living in it, the great man while doing all actions will never think that he is the

doer. The non-doership leads to non-enjoyership, which leads to equality, which leads to endlessness, which leads to brahmatwa you have given up the idea of the varied many-ness. You became one with the Self. Your doing the duties or non-duties, you will not be the doer. He is called the wise scholar whose actions are devoid of desire and attachment, whose actions are burnt by the fire of knowledge by the knowers of Self. The man of equality, the humble, firm, peaceful, detached from the sense-pleasures will be a non-doer, though doing innumerable actions. Remain above duality, be the Atman, perform deeds that fall on you; you will then adore the world. By controlling the senses of action, the fool that always thinks of sense-pleasures is called the mithyachara vain principled. First, control the senses by the mind. do actions by the senses of action unattached and disinterestedly; that is the best karmayoga. One in whom all the desires subside, just as the flowing rivers of flood subside in the ocean, who is firm like the great ocean (of the knowledge of Self) attains perfect peace; never the man or desires. (1-38)

### 55. Jivatattwanirnaya, Enunciation of the idea of the individual soul

One should neither give up pleasures nor be thinking always about them but should treat them both as equal and be doing actions as they fall on undesired. Never think the body as the Atman; it is anatman, ever changeable. Ever think of the true Self. If the body is destroyed, nothing is destroyed; if the Atman is destroyed, every thing is destroyed, but it will never be destroyed. This is true ever. This Atman is different from the mind; the Atman will never become dilapidated. If this is separated from the mind and even if actions are done, one will be the non-doer. Passion is doership, dispassion is non doership; mind's ignorance should be wiped off when it is prevalent. Under the guidance

of a great man, one with absolutely detached mind may do innumerable actions; but he will not have the doership. The wise know that the Atman is beyond destruction and death. The illusion that the Atman perishes is grief-giving. The great knowers of the Self will never think of the Atman as destructible. They find in themselves the Atman direct and never take the body etc as the Atman.

Arjuna.— Sir, even if the bodies of the ignorant are destroyed they will not lose any thing.

Bhagavan:— ‘Yes, Thus never any thing is destroyed. When there is only the Self and that one is never destroyed, what else is there to be destroyed? It is only due to illusion that one thinks this is lost; this is gained, If the illusion is absent or destroyed, these ideas do not occur just as the son of a barren lady never exists. The asat never exists; the sat is never non-existent—the wise realised this. The all-expansive Self is indestructible; the imperishable Self can never be destroyed by any body, All the bodies will be destroyed, never the Atman. So, wage war. The one, the only one absolute is: nothing else is, the one is the indestructible, the endless and the sat, the only sat. If you go above oneness and twoness, aekatwa, dwittwa, there remains the Paramapada in between sat and asat. That Paramapada is all-peace.

Arjuna.— “What is the reason for thinking that the immortal Self has death? what is the reason for the existence of the men, the worlds and hell and heaven?”

Bhagavan :— “The jiva with the tanmatras earth, water, fire, wind the sky, the mind and the intellect lives in the body. He is dragged by the rope of vasana, like a calf of the cow: bound in the body like the bird in the cage, he is. As per time and place, as the body becomes weak, spoiled, the jiva goes to another body taking along with him, just as the wind takes the



fragrance along with it the five senses, the ears, the eyes, the skin, the tongue and the nose. The body of vasanas only gets destroyed; with the destruction of vasanas, then remains the Paramapada. The jiva with the vasanas becomes strong by food and drink and roams in different birth-giving organs. Just as the man created by the mesmerist roams in the sky, the jiva carrying the burden of illusion roams. Just as the wind takes the fragrance from the flowers, jiva with vasanas, with the qualities of senses from the body goes to another body. When the jiva goes out of the body, the body becomes unmoved. This state, like the state of the non-movement of the tree with the stoppage of the wind, is called death. Then the body without movement, as if the limbs are cut off or disjoined, begins to decay and disappear. This lifeless body is said to be a dead body. The jiva going out of the body finds all his vasanas as if personified sees in the sky above as per the power of his vasanas. This body of the jiva is false but he sees it. As this also is perishable, do not look at it as one sleeping soundly. As is the beginning so is the end of a thing. Hran-yagarbha creates innumerable beings with the help of his creating power in the beginning of the kalpa as per his previous vasanas. That is the creation of the world. Either in the beginning or at the end, it has no truth in it, but it appears to be true. The thing that possesses a certain nature at the beginning of its creation will remain so till its end. It is the power of the Brahman that gives the power to the things; if that is absent, they will not exist at all. The previous sins are got rid of by acts of repentance; yesterday's house is burnt to ashes by the fire of to-day. Thus, the vasanas of the past can be destroyed by the self-effort. One can achieve what he wants by sincere and serious self-effort. Even if the Vindhya is broken, even if the winds of the deluge blow, the wise will never give up self-effort as directed by the Sastras. The jiva immersed in ignorance from times immemorial, by the

power of his thick vasanas sees before him heaven, hell and the creation of the world.

Arjuna:- " Please tell me the reason for the creation of heaven, hell and the world and their existence.

Bhagavan:- " Vasanas are the reason for the creation of the dreamlike illusions of samsara.

Arjuna:- " How are the vasanas born? How do they go?

Bhagavan: " They arise from ignorance and create the idea of Atman in Anatman. With the knowledge of the Self, ignorance vanishes; with it the vasanas also vanish. You are now in the know of the Atman, which you have realised. Give up the ideas 'this, I, mine, our kith and kin' etc.

Arjuna:- " If the vasanas are destroyed, the jiva also is destroyed. With the jiva time and place etc are also destroyed. The thing that depends upon another will also be destroyed with the destruction of the other. Then who will undergo birth and death?

Bhagavan:- " It is the Atman that becomes the jiva, by its own desire, with vasanas. By enlightenment, the jiva giving up vasanas becomes the Atman. Be a jivanmukta and realise this real truth. One who is liberated from the vasanas is liberated from the shakles of samsara. If the vasanas are not destroyed, even if one is a sarvajna, all-knower and sarvadharmaparayana, the observer of all dharmas he is a bird imprisoned in a cage. The Atman can not be seen by those who are bound by vasanas the existence of the vasanas like the peacock's tail in the sky as shown by the mesmerist will not allow one to attain the Atman. By the help of the Sastras, if one destroys the vasanas, one can attain salvation, which is nothing other than the destruction of the vasanas. (1-45)

## 56. The description of the mind.

By giving up vasanās, you will become a jīvanmukta with peace of mind. So, give up the idea of sorrow due to the death of the kith and the kin. Never entertain the doubt about jara and maraṇa, old age and death. Let your mind be as broad as the sky. Let there be no likes and dislikes; have no passion for any thing. Do your duty as it falls upon you; do action; you will not lose any thing. The nature of the jīvanmukta is to act, do duties and perform karmas, but not to give up. Giving up karmas can never be jīvanmukti. 'I should do this, I should not do this' these are the ideas of the ignorant, not of the wise, who are equal in doing and non-doing. Performing duties as they fall upon like a flow, keeping up mental peace the Jīvanmuktas remain as if they are in sound sleep. Just as the tortoise contracts its limbs within, the jīvanmuktas contract their senses without allowing them to fall on sense-objects and remain firm in Paramatma unshaken. The mind-sculptor on the Paramatman-stone chisels the three-world picture of the three times. Due to ignorance, though unseen, it spreads in the sky of ignorance and shines with varied vicissitudes of mind. The Hiranyagarbha, creating the world-picture also created the subtle sky as its prop. The illusion of the world is beginningless and endless full of maya, like the wall of straw. To the ignorant this is true and to the wise never. The wall and the painting on it appear different; so the mind and the world but in reality they are one and the same. The mind's picture-painting is as vacuum as the sky. Like the dream which makes one experience the three worlds in a moment which are quite false, the mind also makes one experience the three worlds, which are as false as the dream-worlds. To the utterly ignorant, they are true. To the knower, it is an illusion; That the appearance of the worlds is an illusion is known only when one becomes a jnani, to whom the illusion vanishes and

dissolves in the Brahman, just as the shining of the sarat cloud dissolves in the Sunshine. Then the mind-painter's three worlds-picture having no canvas or wall vanishes becoming formless. They are not in you; there is no relationship between you and them. Then who is killing whom? who is killed by whom? Giving up the ideas of the killer and the killed, remain in the sky of the Brahman, pure and peaceful. The Brahman has no activity; what appears as activity is the Brahman itself. Therefore, this picture-painting, depending upon time, action etc, its differences or variety is the Brahmakasa itself. The mind-created kingdom appears as the world; but it is nothing. Thus, the world also is a greater vacuum than the sky. What the mind-painter painted on the mind-canvas is a peculiar world, the origin and dissolution of which take place in the mind itself. In the same way, in the world also very transient things construction and destruction, birth and death take place. Due to illusion, you got the ideas of the killer and the killed in the mental kingdom. You got rid of them by my teaching. Just as the mind is capable of creating its own kingdom, it can make a moment a kalpa. Hence the false world appears as beginningless and of innumerable kalpas. The mind makes truth falsehood and vice versa. Hence this illusion. In a moment, the mental kingdom arises and appears as many worlds. As it arises from the Brahman, the ever liberated, the ignorant believe it as true and indestructible, though it is mean and transient. It is created in the Brahman and hence the illusory world neither is nor is not. In the mind of the mind-painter the world never existed. Without canvas or the wall-background it remains with colours. Wonderful, the painting without prop shines bright. It is attracting the sight and the mind as if a very grand painting. It is painted, with innumerable filthy paints and shines by the lustrous objects like the Sun, the Moon and the stars

etc. Its limbs are varied kalpas; it remains due to different desires; it has eyes with varied playful looks called the experiences, of variedness. As per the movement of the Sun etc, it draws different colours. In it there is a blue lake called the sky with the lotuses of the sun, the moon and the stars etc. On the world-wall called the sky, there are the cloud-leaves taking different shapes and bunches of flowers. At different places, there are pictures of gods, men and demons. This appears as a lady young and fair lustrous with the sunshine and moonshine. The three-world divine dancer is created in the Brahmakaya. Gentus or intellect is its dancing ground; it is understood from the activities of the mind coming out from the Chaitanya; the witness. She is fickle with her luxurious movements; her creator is the mind-lover. The Brahmanda is her golden-coloured body-creeper, the clouds are her hairs curly, she looks at the world with her two eyes, the Sun and the Moon. She wears a double cloth pravritti and nivritti that establish dharma, artha and kama, the nether world is her foot; the earth is her nitamba; Brahma, Indra, Rudra, Hari are her four hands; viveka and vairagya, discrimination and dispassion are her two breasts; the quality sattwa is her breast-covering jacket; her feet-bearing, - seat is the earth born by Sesha the thousand-hooded serpent; the world of men is her stomach; the Meru Mountain etc are the beautiful lines on her body. She is dispelling the darkness of the nights by the Sun and the Moon, her two eyes; the stars and the lightnings are the group of her teeth. The beings of the four varieties of the fourteen worlds that run hellmell for fear of the Dooms Day Destruction are the joy-hairs that rise from her body; she wears the garland of kadamba flowers-sounds of the Dooms Day. The three-world-painting full of innumerable jollies is painted by the expert mind-painter on the sky of the Brahman only with individual souls and their varied deeds. All this is a myth, utterly false. (1-37)



## 57. The description of the inner peace of Arjuna

Arjuna, observe this great wonder, first the painting and next the canvas are created; the baseless painting appears and then its prop. How wonderfull is this illusion? The tumba nut that always floats on water is drowned and the great stone that always drowns in water floats on water is drowned and the great stone that always drowns in water floats now You attained the knowledge of the Self. Why do you care for the mind-kingdom like essenceless things? The world nay all the worlds is a myth, a vaccum. What or who is your attachment to them?

Sarvam vyomakritam vyomna vyomni vyoma viliyate

Bhujyate vyomani vyoma vyoma vyomani chaatatam

All appear in the sky by the sky and dissolve in the sky; the sky enjoys the sky; the sky is covered by the sky. Vasana, the endlessly spread like a rope rounded the whole world; the Chidakasa also is rounded by it. Just as the reflection falls on the mirror, the world reflects in the Brahman; as the Brahman is its source, it is cut off only by the knowledge of the Self for that reason, This world liable for differences like the killer and the killed, shines in the sky of the Brahman, not different from the Brahman, When only the Brahman exists and nothing else, who will be destroyed by whom? By my exhortation you have become devoid of vasanas. If one is not devoid of vasanas, even if he performs all duties, even if he is the knower of all Sastras like a parrot in the cage is always bound. In the field of the mind, even if a very very small seed of vasanas, by it the samsara becomes expansive, all-embracing By kindling the fire of true knowledge in the mind by practice and by destroying the vasana seed completely, it does not sprout again. Just as the pure lotus-leaf though in water will not be submerged under water the mind which has the burnt seed of vasana does not entangle itself with objects that give joys and sorrows. Devoid of fear and greed with peace reigning supreme within by my teaching of knowledge, getting rid of the illusions of the mind, remain firm in the Atman, as a symbol of absolute peace and Tranquillity. (1-12)

### 58. Arjuna's fulfilment

Arjuna.- " Oh Lord, all illusion vanished; by your grace, my mind regained the remembrance of my being the Self. I remain with no doubts of any kind. I will do what all you asked me to do.

Bhagavan:- " Arjuna. if by my exhortation the *vasanas* are destroyed and they never rise again, take it for granted that your mind is in peace and is devoid of *vasanas*. Then what is called 'Pratyakchetana' becomes the Brahman devoid of *upadhis*. That is the All and the all-pervading. The physical limbs or any thing of the world can not see that state just as the high flown bird can not be seen. The pure and the Desireless Atman is the 'pratyakchetana' and makes many things shine, but it is not seen like a thing far far away. This Paramapada, above all things, the all auspicious can not be seen like the smallest atom without the necessary equipment, the pure *vasanas*. With the realisation of the Self, all *vasanas* disappear. Just as a drop of snow disappears in no time near the fire-mountain, ignorance disappears the moment Self-realisation is attained. Where is *vasana*, the binder with pleasures, very wretched like the mean dust-particle and the all worlds-engulfing Chaitanya wind. Avidya appears with varied *vikaras* so long as the Self is not realised by the Self. As the *drisyas* vanish, purity dawns, the Paramatma, that fills itself with every thing and full as the sky appears. The form of the entirety the form that is devoid of the world, inexpressible by words is the form of the Atman, to compare with which there is nothing. The Vishuchi, the dangerous disease of cholera, drive away with the spell of destroying the Vishuchi-driving-expert carefully. Be fearless in *samsara* and become the Bhagavan yourself.

Vasishtha:- " Having thus spoken the Bhagavan, the Lord of the worlds, keeps quiet for a while before Arjuna. Then Arjuna

speaks to him thus, just as the black-bee speaks to the white lotus. "Oh Lord, by your exhortation just as the lake of lotuses, is exhorted by the Sun, the king of the world, my mind attained jnana of the highest kind; the burden of sorrow was rooted out. " Thus speaking Arjuna gets up, doubtless wages war like a play. Having Lord Krishna as his charioteer. with his invincible bow Gandeeva in hand Arjuna wages war shedding the blood of elephants, horses, wounding the charioteers, fills the earth with great streams of blood flowing abundantly; with his arrow-clouds, the Sun, the eye of the world-sky will be filled with dust rising from the arrows'(1-17)

### 5. Pratyagaatmaavabodhana (pratyagatma-par- ameswara, Brahmachaitanya)

Rama, follow this point of view, which destroys all sin, and take aud nissangasannyasa, renunciation followed by non-attachment and dedicate every thing to the Brahman. realise that the Paramatman is full of every thing; it is every thing, every where ever. it is full of all, all is full with it; it is eternal. Though it appears to be far far away, it is very very near as it is all-spreading. If you remain in it ever, you will become it ever; you can not be other than that That which reflects in the activities of the mind and that which is the Witness, is devoid of the three Jnatru, Jnana, jneya-the triputi-is the Paramapada. It is the highest of the highest; the greatest of the greatest view-points; it is the most glorious of the gloriest; it is the most valuable of the valuables. This highest Atman is the form of Samvit; it is not a vacuum. The highest state, the fullest knowledge, this peaceful state is all-auspicious and the supreme state over which there is nothing. It is the form of all experiences in the body; by its existence all things appear as true; it is the Brahman; it is oil to the

sesame seeds of the world; it is the lamp to the house of the world; the juice of the tree of the world and is the protector of the cattle of the world. This is the thin thread spread in the sky of pearls of the beings. This is the beings black pepper's thick flavour. It is the thingness of all things; of the philosophies, the highest, it is the power of things sat; it is the nothingness in things asat, the only thing that exists and can be attained only by knowledge firm and true. All the ideas of the world shine due to ignorance, All these things disappear with self-enquiry; from the ego to the groups of worlds are the illusions created in the Atman. Those who believe them as true are bound; all these are the first and last ego. Who can describe or specify the sky of the Brahman, which is devoid of the beginning and the end? The knowers of this do karmas, actions sincerely. Those whose minds attain this equality and equanimity will have no rise and set, birth and death. One who attained the body full with the Brahman, without the world and with non-dualism and with mind undisturbed will never get confused though immersed in the worldly affairs. The reflection of the man in the mirror will never bother about respect or disrespect of others. Thus, even in the midst of wordly affairs, the ideal man whose mind will never get confused, attains salvation. Though the reflection falls on the mirror, it will never lose its real form, even though the worlds fall in the gem of Chit, it does not lose its original real form. In the very pure Chit all the affairs reflect; the world, the peculiarity of the Chit, also reflects. In reality, except the Chit, there is nothing oneness, twoness, my exhortation, your following it etc. They are not, different from it. The all-peace Atman changes itself: in itself the change of Chit is the world; the changelessness is Paramapada. If the change ends, the samsara ends; if in the great Chit, the indivisible Brahman, the creations of the world ends, the Paramapada is attained; this is the destruction of the vasanas. The



movement of the samvit is only a creation, kalpana, the experts in experience say that the inanimate movementlessness is the nature of the Brahman. The creation of the world, the exhibition of the form of anaatma and the inanimate form of the world, if believed appears to be so; if the idea is not taken as true or dissolved, it becomes essenceless. If this idea is united with the Chaitanya, Chaitanya alone remains. The wise know that the change of Chaitanya is the wheel of samsara rolling. All the ideas like pramata, prameya and pramana etc just as the ornaments are not different from gold, are not different from the Brahman. The movement of Chit is the world or samsara: The Chitta, the mind is the movement of Chit; not knowing this is ignorance: due to ignorance, just as the ornaments appear as different from gold, the world appears to be different from the Brahman. With knowledge, the ignorance disappears; the only pure Chit remains; the realisation of the truth of Self drives away forever the vasana for pleasure-mongering. The nature of jivanmukta is never thinking of the pleasures of the world, why because the pleasures are never happier than the happiness of the knowledge of the Self. One who is fully fed will never desire dirty food. Another good nature of the jivanmukta is that he never likes pleasures naturally as he is cent per cent sure that the Self is in different forms like the eater eating and the eatables etc. One who makes this idea by practice cock-sure in his heart of hearts is a jivanmukta. Though he enjoys pleasures, he is a non-enjoyer. His actions to attain the obstruction of the world are as good as beating the sky with a stick. If the unnatural wordly mind is not taken as an illusion, one can never get salvation that confers the highest bliss endless. Without specially dissolving all things in the Atman, even if one does an adventurous act like cutting off his body into pieces, this illusion does not vanish. Till it vanishes, this movement, the form of ignorance continues. With the acquisition of



full knowledge, the various changes vanish. This movement of the Atman is like the lamp extinguished losing its very name of the lamp. Like the peaceful lamp, the Chit has neither movement nor non-movement. The life-wind becoming movementless can not be said as sat or asat or beyond description: Salvation, devoid of the movement of ignorance, the reality of Chit is the same. If the mind is devoid of movement and if it becomes the pure Chit it becomes the real form of the Atman and never causes bondage or liberation. If the Chit does not take or does take the form of Chitta in vain, it would have no bondage or liberation. 'May I attain salvation' this idea also is injurious to the fullness of the mind. 'I do not want salvation' this idea also leads to bondage. So it is better and beneficial never to think of bondage or liberation. Take only the Chaitanya the self-luminous, the prop of all, and devoid of senses is the Paramapada. Bondage or liberation will accrue to the movement of Mahachaitanya as the word and meaning of samkalpa. As soon as it is seen or realised the movement, spandana, vanishes, Thus when by mere seeing or realising, ego vanishes without any prop, what is bound, where it is bound, and bound by what? The discriminate man, in his own created samkalpa, 'I wanted it, I did not want it, leaving aside such division thinks that his own created samkalpa is false, Thus though wanted, with no desire, no movement it appears as non-existent. In this way, when by enlightened consciousness, movement and the wind full of movement vanish, the whole seen world vanishes. When the Atman is firm without movement, existing, its lustre is becoming the form of Chit-spandana, the movement of Chit. This truth is to be pondered over ever, the world that is born of it also vanishes, destroyed by itself, Rama, the knowledge that the lustre of Chaitanya is Chit-spandana, the movement of Chit, is ever present, no other Chit-spandana than the lustre of Chaitanya ever remains thereafter.

The knower of Self the jnani, the long dream full of drisya appears to pass to another dream, does not possess the illusion of his own movement etc. as he knows full well that his Atman is omnipresent, all- spreading.

Yatrodeti prasabhamanisam sarvasamvittisatta

Yasminnete sakalakalanaakarapankaa galanti

Udyantiyete swadanasubhagam yatra sarvopalambha

Dhyanenaivam tamavagamaya pratyagaatmaana mantah

Rama, see in your heart of hearts the Pratyagaatma, the Parameswara or the Brahma-Chaitanya, from whom always the forms of worlds come out forcibly, from whom the experience of enjoying the bliss of sense-pleasures arises, and in whom is born the state of power of the entire creations by dint of meditation and worship.(1-48)

60. Vibhutyogopadesa, the glorious manifestations of the Atman.

Thus, Rama, for every thing the source or fountain is the Paramapada, the Chidghana, the Chinmatra. The great souls Brahma, Vishnu, Maheswara etc establish themselves on the Paramapada; they are full with joy, glory and power. Staying in the Parabrahmapada, human beings, the gandharvas etc. just as the heavenly beings enjoy in heaven, enjoy for long, with the power to roam in the sky etc. There shall be no birth or death for those who become the Brahman, the highest of the blisses from that of the mortals to that of the trinity. The one that attained the Brahman will never be thirsty or hungry; never be hindered by any one, any thing. If he knows the form of the all-expansive Chinmatra, even to some extent if not fully, he will be liberated. Even if he is engaged in the affair of the world, or samsara, he will not grieve.

Rama:-‘ Sir, when you say that the all-expansive Chinmatra do you mean the form in which the mind, intellect, ego etc are dissolved or that which possesses them all?

Vasishta:- ‘ Rama, there is no meaning to your question, What I meant was that Brahman, in all the forms of the jiva, in the idea of Iswara, in salvation too follows and is spread ever everywhere and does all acts like eating, drinking, going etc, that makes all dissolve in sound sleep and the at time of all Dissolution, that remains in the tureeya, devoid of all senses, the all predominant, the beginningless, the endless, that is available by knowledge, the all-form and the essence of all. It is that that is the form of the sky in the sky, in the form of sound in sound in the form of touch in touch, in the form of skin in skin, in the form of smell in the nose, in the form of smell in smell. It is that Brahman that is in the form of strength in body, the form of earth in earth, in the form of water in water, in the form of wind in wind, in the form of lustre in lustre, in the form of intellect in intellect, in the form of mind in the mind, in the form of ego in ego, in the form of samvit, in samvi in the form of chitta in chitta, In the same way, it is in the form of tree in the tree, in the form of cloth in cloth, in the form of pot in pot, in the form of picture in pictures, in the form animate in the animate in the form of inanimate in the inanimate, in the form of stone in stone, in the form of chetana in the four kinds of beings, Thus the Brahman shines in the form of god in gods, in the form of man in of men, in the form of animal in animals and in the form of insect in insects. In the yuga and the year as time in the form of spring etc in seasons, in the form of minute and second in minutes and seconds, in the form of whiteness in the white things, the blackness in the black things, the form of action in actions, the form of niyati in niyati, the form of existence in existence, the form of destruction in destruction, the form

of origin in origin, that Brahman, the Parameswara remains, Rama that Parameswara exists in the form of boyhood in the boyhood, in the form of youth in youth, in the form of old age in old men and in the form of death in the dead. Just as the ocean possesses water only in the form of waves etc. the Paramatma exists in all things, not at all different from them. The many-ness in things is false. Just as the boy created the ghost in his mind. the true nature of Chit created the world. I am the Chit, spread everywhere. It is I that created the world myself. I spread the entire Brahmanda by my innumerable pranks; all this is my glory. There is nothing which is different from me, 'with these firmly determined ideas, be peaceful and remain in your Self-power.

By the time Vasishtha said these words, it was dawn; the Sun set; the audience left the place saluting each other to perform their evening duties, religious. After the night passed, with the rays of the Sun, the audience again gathered. (1-24)

### 61. The world-Dream

Rama:- The wearing of the body by Brahma etc is as good as our seeing in a dream towns and cities. The world also is dream-like. Then how did the illusion that the world is true come into existence?

Vasishtha.- I think that this world is the creation of vasanas by Brahma of the previous kalpa when he was ignorant, now that he attained salvation, his ignorance vanished by attaining the knowledge of the Self. Hence, really the world is non-existent. As the chaitanya is all-pervading. so long as ignorance remains, it attains Jivatwa and experiences samsara everywhere. As samsara is due to ignorance. when it vanishes with the dawn of knowledge, there will be no samsara. As Brahma is enlightened, this world is as good as vanished. Hence, take the idea of the existence of the world as essenceless. But, it stands tight becoming one with the ego, which is born

of ignorance. You may ask why this world does not disappear with the disappearance of the ignorance of Brahma. Though the dream is of short duration, it appears as too long as per the luck of the pleasure-loving dreamer. Thus, the world also which is the dream of the jivas collectively does not vanish due to the obstruction of enjoyment. In this world-dream, just as in dream we see the things familiar, the worlds of jivas appear continuing as endless streams forever. As is the seed so is the fruit, We know. Thus, the world that is seen by Brahma, like the dream-person, is also dreamlike; The creation of the mind that is false is also false. This creation gives rebirths, heaven and hell but never trust that creation as true. Though the idea of the world as true is deep rooted, as it is very improper, the false world-mindedness should be rejected as it is nothing. In a dream, we feel that it is true. The world-dream of Brahma is a minute for him but a long time for us. It is called a kalpa. All the jivas see the world dream; the creations of Chit arise like waves in water. The dream-like innumerable creations are not true. As they are the drisya, they are transient and false. At the end of the kalpa, Brahma with his creation disappears; only the Paramavastu remains. When the world-dream is false, is it possible to believe it? As whatever we see a thing, it is seen so. There is nothing which is not possible for illusion. By ignorance only, we see innumerable things in the three worlds, It is impossible to see fire in water: but we see the sea-fire, Badabagui. We see cities and towns in the sky, a vaccum; the worlds like the heaven etc the dwelling places of the roamers in the aeroplanes, The lotus-flowers are born in stones. In the snow-full Himalayas, the kalpavrikshas grow. Only at one place all good is accumulated e.g. the kalpaka tree. The stones give us gems e.g the Chintamanis. In the interior of stones, there are living creatures like the frogs in the stone. Water comes out of stones e.g. the Moon-stone emits water. In



a moment in a dream the ghata (pot) becomes the pata (cloth) Death in dream though false appears to be true to the dreamer. Suddenly the sky is filled with water e. g. the stomach-sky. The sky is filled with water like 'vitaana' the covering above the cot, e. g. the sky-Ganges Great mountains rise and roam e. g. the winged mountains. The stone gives every thing e. g. the Chintamani. All desires are fulfilled in a forest e. g. the Nandanodyana. But some desires are never fulfilled even there e. g. Let salvation be attained or let the Brahman destroy itself or let niyati not work or let the Vedas be unauthoritative etc. Even inanimate objects act e. g. the machine-man. Such and such other impossible things appear to happen by illusions. By mesmerism or the art of the gandharvas, such illusions are created- Such illusions are also created by time, place, thing, action and the gems. By the art of the Gandharvas, innumerable happenings are possible. Thus, the world appears to be real, it is impossible to prove it otherwise, but it is quite possible that it is false. By this the corollary that it will be dissolved in the future is also possible. The impossible is becoming possible; in the opinion of the ignorant the world is existent; in the opinion of the Jnani, it is ever non-existent, only the Brahman is existent, If viewed from the point of view of the Brahman, there is nothing which is false; from the point of view of the world, nothing is true. Therefore in the world-dream, every thing is possible everywhere and is seen by all. The dream-immersed man takes all things of the dream as true; those who are immersed in the world dream take all the things of the world as true. The jiva undergoes one illusion after another, takes them all as definitely true. In the same way, in the world the the jiva, jiva thinks of the world as very true and is engulfed in illusion; that is the state of the jiva. Just as the ignorant deer with great greed for the green grass goes to and falls from one pit to and in another; the foolish ignorant jiva due to his illusion the very form of downfall, goes and falls from one samsara to and in another samsara. (1-31,

62. Jeevatopaakhyaana, the story of Jeevata, a beggar.

To prove this, I will give you a story of a Bhikshu, a beggar, a parivrajaka, going from place to place and always interested in practising samadhi, deep contemplation. He was endowed with patience and he used to spend the whole day with the principles of a parivrajaka putting in practice: As a result, his mind became pure getting rid of his previous vasanas. Just as water changes into waves, what he thought, he used to become that. One day sitting concentrated, in the yogic posture in samadhi he began to think of his duties as a parivrajaka. The Bhikshu thought "I shall playfully think of the intentions of an average fellow." Just as water moves, the flowing water becomes a whirlwind, he became an average man, devoid of the principles of a parivrajaka. He bore the name Jeevata himself: his mind like the crow and the palmyra fruit changed as per his thought and like a dream-man he began to wander in the street of his dream-city. Just as the black bee drinks the honey of the flower and becomes intoxicated, he drank wine and became intoxicated. He was in sound sleep, in which he had a dream, in which he thought of himself as a pious brahmin, getting the Vedas by throat and imparting them to his students through mouth: Going to another country in a dream is only by illusion; so also the brahminhood of the man, Jeevata. One day after performing his duties as a good brahmin, exhausted slept, dissolving his samskaras in himself like the tree becoming the seed. He had a dream in which he found himself as a dependent king, who after eating sumptuously, slept. In sound sleep, he dreamt that he was an emperor. Just as flowers appear on the creeper, all kinds of pleasures and enjoyments appeared in him. One day after the evening dawn, just as cause possesses in it the future effect, the emperor dissolving all his samskaras in him fell asleep. Then he had a dream

in which he became an apsara, a heavenly nymph, just as the juice of a tree becomes the bunch of flowers. The heavenly nymph was dead tired in coition with her lover and slept. She had a dream, in which she became a deer just as water changes as waves. The deer always thinks of the creeper with dread as it binds the deer often. So as per her constant thought the deer became a creeper, which she wanted to become in her dream. The animals also dream as per the *samskaras* of their minds, the objects they see becoming the causes of their remembrances. The creeper having innumerable flowers, appeared as the creeper-house of the forest-goddess. The creeper due to the presence of the Chaitanya as Witness in her sound sleep dreamt that it was born as a black-bee. It was later born so, as per her *samskara*. The black bee, just as the lover roams with his lady-love roamed in the forest creepers and blossomed lotuses. Thus roaming in the pearls-like forest-creepers and groups of flowers, just as the lover drinks the nectar of his lady-love's lips drank the honey of the flowers. One day, it fell in love with a lotus and became bound in it with lust. The inert mind also sometimes falls in love with something. One day an elephant came there and raised its foot to destroy the lotus because the feet of idiots rise to destroy the most beautiful. Then the bee with the lotus got entangled in the tooth of the elephant and became, like the grain grinded, powder. By seeing and contemplating on the elephant, it became an elephant in her next birth. Just as the *jiva* grieves entangled in the *samsara*, which is more grievous than the binding of hands and feet by iron shackles, the elephant fell in a pit, deeper than the pit of the dried up ocean. Some members of the royal family lifted it up and gave it to the king. The elephant won for the king battles and became his favourite. It became proud. One night the elephant died with the wounds of the swords of the enemy, just as the gust of wind the gust of wind of discrimination blows off the idea of *Jiva*. As the black bees always roam for its ichor, and at the time of death the elephant saw a black

bee; it was again born as a black bee. The bee enjoying the forest-creepers went again near the lotus-lake. It is very difficult to idiots to give up bad habits acquired by bad vasanas. It was again crushed by the foot of the elephant and was born as a swan as it saw a swan at the time of death. Later after the swan got eighty five other births in different yonis, it was born again as a swan. It was with its co-swans. She wanted to become the carriage of Brahma, hearing its glory. The desire grew up like the plume of the peacock in the juice of the egg of the peacock. Having the strong idea of becoming the swan of Brahma, the creator, always thinking of it, the swan died due to the disease called 'vyadhi'. As per its past vasanas and their power, she was born as the carriage of Brahma. After becoming so the swan acquired discrimination by always hearing the words of Brahma on renunciation knowledge etc and by giving up the worldly pleasures knowing that they were quite essenceless. She later attained jivanmukti. Along with Brahma, the swan will get videhamukti at the end of the kalpa. Thus, the swan became immortal. (I-37)

### 63. Swapnasatarudriyakathanam, The story of hundred forms of Rudra in dream.

The swan as the carriage of Brahma happened to go to Rudra, seeing whom the swan thought that it is Rudra. At once like the reflection falling in the mirror, the form of Rudra the swan attained. Just as the fragrance changes as wind and the flowers as bunches, the swan left behind the previous body and had the body of Rudra. The swan-Rudra became prominent as Ganapati Rudra and began to roam freely in the city of Rudra following the habits of Rudra. The Swan-Rudra by Rudra-mind began to think of the previous births. With the body filled with knowledge and without any covering (aavarana) to the knowledge, the Swan-Rudra sitting alone, quite remembering the past hundred dreams, thought thus: "How wonderful is the world-



deluding illusion, though false appearing as real, like water in the mirage, making the entire world fall a prey to it. Though first I was the Chit, I became Chitta and the result is all these illusions by my desire to change. My chidamsa is all-knowledge; my Jadamsa, is the division like the sky etc. Later, entering the stage of chidabhasa in the bodies, joining with the Bhutatanmatras as per the peculiarities of vasana, coloured like the painting, I acquired, the idea of the jiva, who undergoing innumerable births, in one of them, I acquired patience, forbearance, renunciation etc and was not troubled by the senses. In the Parivrajaka (beggar) birth, I kept my mind on the gods etc thinking that they are beautiful. I left behind that I live in every thing and so I acquired those births. As the mind strongly possesses peculiar ideas, it becomes so just like the creeper takes in water in the Spring season. it leaves, it and becomes dry in the summer. Though the parivrajaka had knowledge, his mind roamed in the worldly vasanas; therefore, he was deluded. He roamed in different bodies like ant roaming in different holes. As he possessed respect for brahmins. he became a brahmin. One becomes the strong and deep thought alone. He wanted to become a dependent king; so he became; the tree puts forth such fruit as per the juice it possesses. As the brahmin performed righteous deeds with desire he became a king. As he was love-lorn, he became an apsara, heavenly damsel. As she desired to have the eyes of a deer. she was born a deer possessing such eyes. See how the delusion of vasana leads to sorrow. As the deer was thinking of the creeper always, the deer became a creeper, but was cut off. As the creeper always sees the black-bees on it, it became a black bee. Later as per the vasanas, it had ninety births with attachment to samsara. I am the hundredth birth as Rudra in the illusion of samsara. Thus I roamed in the forests of samsara, which appeared as true. In different births I came out from different yonis, female organs. I was Jeevata; I was a brahmin; I was a king; I was an elephant; swan



in a lotus-forest. In the body-machine I took all these forms. From the moment I came out of the form of the Brahman, thousands of Yugas, millions of years, accountless days, seasons etc passed. Though I had the necessary qualifications as parivrajaka to acquire knowledge, but by fatal fall I became the swan of Brahma, by whose contact I became Rudra. If there is very strong sadhana, practice, a small fall now and then, which results in falling from innumerable yonis, atlast, the sadhana and sastra-vasana will save one. If the jiva luckily gains the glorious association of the saintly, all the inauspicious vasanas vanish. The inauspicious vasanas can be rooted out by self-effort, which is very useful. Strong belief in one appears to be true in many lives. In the waking and dreaming states, what we contemplate appear to be true in experience. Self-knowledge certainly leads to auspiciousness. Any thought good or bad results in the mixture of joy and sorrow; with no thought whatsoever, one gets the conquest of evils and evil-occurrences. Only by false thought, the jiva thinks himself as the body. This false idea spreads by leaps and bounds itself just as the seed becoming the sprout, the creeper and the all-surrounding bush. The false idea disappears the moment one will look at it with Self-knowledge. It is false in the past, at the present and in the future and defective ever. We have nothing to do with this wretched illusion. This world-illusion is like the blueness or the blackness of the sky, which is false. Just as the sky is never blue or black, the world is never existent; it is the Brahman that is existent. As we are cent per cent sure of this, we do not want any means to Prove it. The truth of the false world is in the Brahman itself. All the kalpas etc are our Self-creations for fun; they will never harm us. We fear not. We see the innumerable bodies for fun. Looked at them in reality, all the upadhis become one in the Self. So thinking the swan-Rudra went to the place where the body of the parivrajaka lay as dead body without movement. The Swan-Rudra at once

made his mind and the Chaitanya filled with knowledge enter the body of the Bhikshuka. The Bhikshuka became alive and could understand his delusion. As the ray of Rudra entered there and as he is of satyasamkalpa, the dream without vanishing in the waking state as if remaining, the dream remained. As the Bhikshuka called Jeevata was with the gain of knowledge, he could see the Rudratwa and the bodies of Jeevata etc at the same time. As a man of knowledge, he should have no surprise but he was surprised. Both Rudra and jeevata went to another Brahmanda, said to be another part of Chidakasa, where the world of jeevata was present. They went to that world, that island, that country and to that house where he lived. They saw there the body of Jeevata, movementless as one sleeping. There they hid their effulgence pertaining to Rudra and made themselves invisible to others. They were of one form, using their mind and Chetana made Jeevata wake up. They thus appeared in three forms-Rudra, jeevata and Bhikshuka. They were internally conscious of themselves, but like ignorant people, with apparent wonder remained there for a moment like pictures. The three then left to the world of the brahmin, which existed in another part of the Chidakasa. It is only jeevata's evolution of mind. It was full with the hubbub of beings. They entered the inner world of the Brahmanda the island, the province and the house of the brahmin, who was sleeping with his wife, who embraced his neck as if he is her life just come out. They exhorted him with their mind and consciousness. He woke up. The four appeared like wonder-struck. They all went to the world of the dependent king, which was nothing but the perversion of their mind and which was in the Chidakasa. That world, the illusion of the dependent king was very beautiful. They entered that Brahmanda, that country, that province and that house where he was sleeping on his bed, which was like a lotus, His body was gold-like emitting lustre; it was on the fortress of the breasts of

his wife, Hemangi. They appeared like a black-bee-couple in the middle of the lotus. He was among young ladies like a tree with flower-bunches and was like gold bedecked with gems and rubies. They awakened him by using their mind and consciousness. Though they were many they shine with one idea; though they were wonderstruck, they seemed otherwise. All of them in the same way woke up the emperor; next the other bodies of other lives; the dead were brought back to life. All of them one hundred in number attained Rudratwa by the evolution of the mind called Brahmahamsa. As their minds were awakened by the mind and consciousness of Rudra and as they were endowed with knowledge, they shone as hundred Rudras. The glory of Parameswara is such; though he is the only form of knowledge; the one and the only Brahman, but takes innumerable bodies to perform innumerable acts; though he is of one form he shines in innumerable forms the form of Sata Rudra, hundred Rudras, shines in the real form of Chit, devoid of covering (avarana). Causing the false world, he lives as the inner being of every thing. Thus, hundreds of the forms as SataRudras exist. The present world illusion you and I experience, is the eleventh world illusion in the hundred worlds illusions created by the Bhikshu and the Rudra. One who is entangled in the labyrinth of samsara like the Bhikshuka is unable to see, meet the other jivas in the samsara. in which he is, the reason being that they are unenlightened and ignorant. The enlightened great souls, like the one sea with thousands and thousands of waves, can see the one form of all beings, millions and millions the Brahman; the un-enlightened, following the apparent things are unable to see the whole but the parts and are like pieces of clay, inert. Just as all waves on account of their fluidity completely mix up mutually, the enlightened souls, as they are Chinmatras, they become one in the power of Chaitanya

in full mutually. The sum total of all jivas appearing in samsara, though quite false appears to be true due to the spread of the power of Chit, all-spreading. Joining the truth of reality, the Parabrahman, definitely coming to the conclusion that there is nothing except the Brahman and every thing is Self-creation, the jivas may mutually join together. Wherever you dig the earth, there the all-spreading sky appears, in the same way, from the all-spreading true Chaitanya, whatever is eliminated by knowledge that and that remains as only the Chit. Just as you see all the worlds, the five elements and experience them everywhere, experience the reality of the Brahman, the soul of all beings shining everywhere. The sculptor and the chisler change the wood and the stone as different toys or pictures, we see them as such: in the same way, the One Reality, the sat is seen in thousands and thousands of forms; in this form of Chit, the world shines. The world is the false knowledge. in the form of sense-objects in the Parabrahman, which is pure and the One juice of Chit and which is beyond the reach of the senses. The inert form of the world is irrational and appears as vacuum in the sky; i. e. there is no other cause for this except false knowledge. Belief in the truth of drisya is bondage; its non-belief and belief in the Absolute is liberation. of the two, what you like most, make strong: cultivate firmly, quickly. Creation, non-creation, bondage, liberation, knowledge and ignorance are not different from the seer the Witness. Now, do as you please. Why bother about that which destroys itself if you do not look at it? What you get by recklessness is already with you. The world appears due to 'vedana' (knowledge; the experience of joy and sorrow); it vanishes due to 'avedana' you know the 'vedana'; now do as you please. The movement of water is the wave; the throbbing of the Chit is the world. The difference between wave and water is the same as the difference between the Brahman and the world. Like the waves in water the worlds in the Brahman were not first present; later

they are attributed to it and treated as the world. The Self-luminous form of the Atman, the Chaitanyamatra Brahman, due to the coverage of ignorance, appearing as a bit lustrous, took the form of the world. The real form of Paramatma, the form of Chit is all-knowledge: not jada: inert. The worlds are created by differences, which please destroy by the best examples given by the Srutis. Then you will realise the world as namesake. Even this namesakeness is not in the Brahman, which is the form of absolute peace, the Paramatma, the all-suspicious. The whole world is nothing but pure Consciousness. The word 'the world' and its meaning are not different from the Brahman, the world and the Brahman are never different. Just as the waves and the water cannot be said to be different; the world and the Brahman can not be different; are not different would never be different. It is due to ignorance the difference appears. The idea of dualism is fit for the state of ignorance; how can it stand at the time of knowledge the absolute Self-realisation? (1-75)

#### 64. Ganatwaprapti, the gain of group-status

Sri Rama:- "Sir, what happened later to the bodies of jeevata, brahmana etc and that of the swan etc the dream-bodies of the Bhikshuka?

Sri Vasishtha:- Rama jeevata and others were born of the amsa of Rudra. They were happy mutually looking at the affairs of the past, present and the future accomplishing their end and aim. Rudra, a favourite of fun and frolic looked at the then born illusion and commanded Jeevata and others to enter samsara again. 'Go to your places, live with your wives and children for some time enjoy the pleasures thereof and come back to me. Then you will join the Rudraganas the group of my followers, who adore my city. At the end of the kalpa, we shall all together go to Paramapada. 'So saying Rudra disappeared. They all beha-



ving inwardly as Rudraganas with the forms of the Witness of pure consciousness entered the samsaras of jeevasa etc- They enjoyed the pleasures of flesh with their wives. Later they will be Rudraganas. Some times they will shine as stars in the Paramapada.

Sri Rama.- 'How can the forms of samkalpa of the Bhikshuka become real? How can imaginary things become real ?

Sri Vasishtha:- 'Rama 'never think that the objects of imagination are real. The appearance of reality to them is due to the Brahmapada, which is all-comprehensive. As per the luck of the jivas, the imaginary things get the power of action, apparently not in reality. All that appear in dreams or imagination, though the form of Truth change as time and place appear as moving to other places and time exist only in the Brahman, the source of all. Just as going to other places is not possible without the strength of limbs, time and the director of path, the imaginary, dream things will not occur without the Chit. As per the luck of the man to enjoy, as per the vasanas, what were thought of in the mind become drisyas as the Brahman is all-embracing. Without the luck of constant practice, no Paramapada and the gain of things of the dream or imagination are possible As Sankara and other rare experts in yogavidya, and vijnanavidya, even without due practice, they see every thing everywhere as per their accomplishments. Without the practice of concentration, I can not accomplish the objects of imagination. If the mind thinks of the imagined thing and some other thing also at the same time it becomes useless, The concentrated mind can get at the desired things. Can any body [going to the south reach the north? Those who concentrate on desired things can get the desired things, not others. The concentration of things before their very eyes, brings them those things. Those who desire the things they imagine, due to lack of concentration they are losing both. The Bhikshuka being one of concentration accomplished every thing Rudratwa, sarvatmakatwa and sarvajnatwa